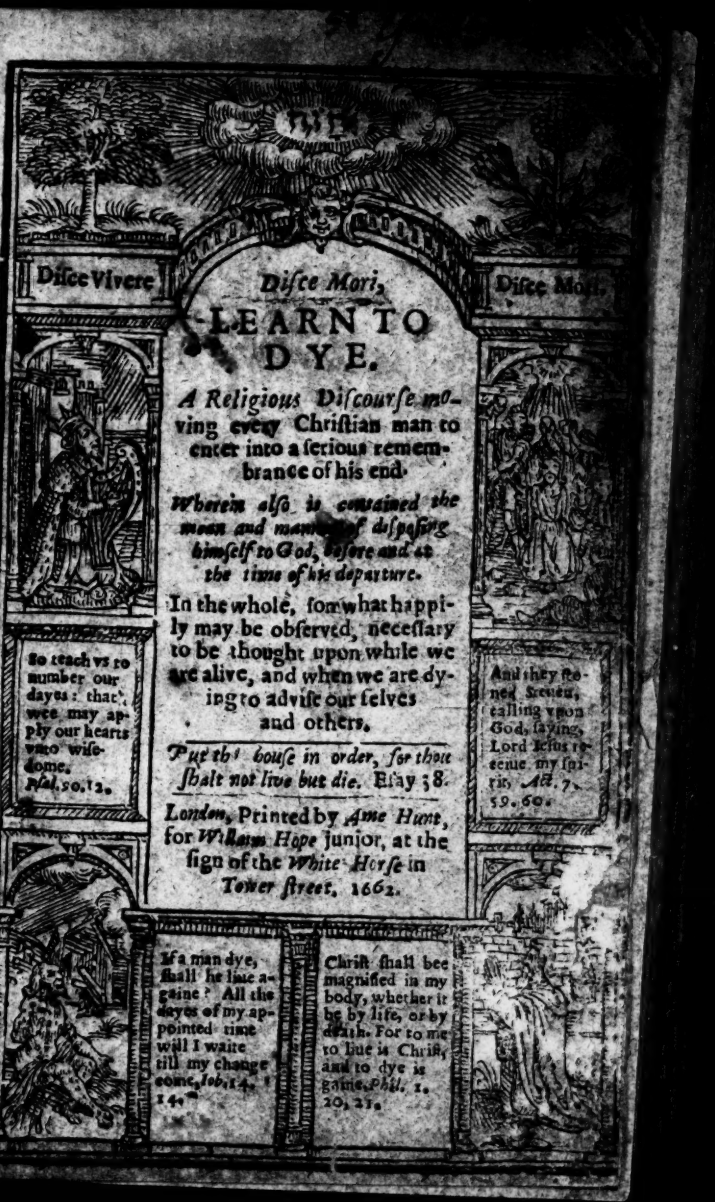
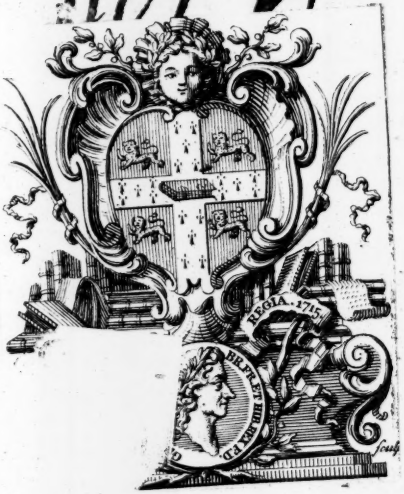

Disce Vivere
Disce Mori,
Disce Mori.
LEARN TO DYE.
A Religious Discourse moving every Christian man to enter into a serious remembrance of his end.
Wherein also is contained the meanes and manner of disposing himself to God, before and at the time of his departure.
In the whole, somwhat happily may be observed, necessary to be thought upon while we are alive, and when we are dying to advise our selves and others.
Put thy house in order, for thou shalt not live but die. Esay 38.
London, Printed by Ame Hunt, for William Hope junior, at the sign of the White Horse in Tower street, 1662.
So teach vs to number our dayes: that wee may apply our hearts vnto wisedome. Psal. 90. 12.
And they tooke Steuen, calling vpon God, saying, Lord Iesus receiue my spirit. Act. 7. 59. 60.
If a man dye, shall he liue againe? All the dayes of my appointed time will I waite till my change come. Iob. 14. 14.
Christ shall bee magnified in my body, whether it be by life, or by death. For to me to liue is Christ, and to dye is gaine. Phil. 1. 20. 21.



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To the Honourable and vertuous, his very good Lady, the Lady *ELIZABETH SOUTHWELL*, *One of the Ladies of the Queens Majesties most Honourable Privy Chamber.*

LAtely entring (right vertuous Lady) into some more than ordinary consideration of the graceless attempts, and desperate enterprises, which many in these dayes (and the more, the more pitty) by a cowardly

yeelding to evil motions, commit even againſt their owne ſelves, yea, their own ſafety; I thought to diſcharge my duty unto Almighty God, and plaine meaning to men, by ſetting downe onely ſome ſhort advertiſements for diſcontented and diſtreſſed mindes, wherewith this ſinful world doth much abound. But after, weighing with my ſelfe how much it concerneth every man to be careful of his end, whereupon depends ſo great a charge, as his eternal welfare is worth; I then began to draw that particular advertiſement appertaining unto ſome, to a more generall diſcourſe, applyable unto all, and every one in this forme, *Diſce Mori Learn to Dye*, For it ſeemed to me a thing moſt neceſſary for every ſober Chriſtan

an, to be moved to enter into a ſerious remembrance of his end, to know the mean and manner of diſpoſing himſelfe to God, before and at the time of his departure, that ſo by the aſſiſtance of Gods good grace, he might live and dye the life and death of the righteous, and that it may be ſaid of him, which S. *Ambroſe* ſometimes ſpake of *Abraham*, *Mortuus eſt in bona ſenectute, eo quod in bonitate propoſiti permanſi*: *Abraham* dyed in a good old age, for why? *Abraham* perſevered in good reſolutions in his old age; yea even unto the end. Madam, I beſeech the *God* of *Abraham*, to grant you *Abrahams* good ſucceſſive courſe, both in the way, and at the end of the way. Your more than uſuall favour, and long continued

acceptance hath bound me unto you, whom otherwiſe I truly reverence; for that I am fully perſwaded you truly reverence GOD, and ſerve him, whom to ſerve is bleſſed liberty; yea, (as I ſhall in the diſcourſe following ſhew) is the moſt honourable eſtate of all. To make iſſue of my dutiful regard, this ſmall occaſion is offered. Were I a meere ſtranger, I could not for protection ſake, ſeek any better Patroneſſe of two briefe Treatiſes of *Learning to Live and to Dye*, then from a religious diſpoſition: but your particular reſpect towards me many wayes is ſuch, as I ſhall live and dye ungrateful. I could have wiſhed to have made teſtimony of my willing intention by ſome other meanes, then by publiſhiug un-

der

der your Ladiſhips name theſe ſmall labours to the view of the world: for I muſt needs confeſs, I was very loth (reſpecting my own weakeneſs) to make that known unto others, which is beſt known to my ſelfe, untill at laſt being over-intreated by ſome ſpeciall friends, from the Univerſity of *Oxford*, whoſe ſober, judicious, and very learned advice I knew not how to gainſay, I was induced to let this preſent. Tract goe forward in the name of God: wherein I ſeeke not praiſe, where none is deſerved, but onely deſire the Chriſtian *Reader*, (where ought is amiſs) to attribute that unto my ſelfe, and beſeech your Ladiſhip that if there be any thing obſerved, which may move ſo much as a good thought, that it would

pleaſe ycu to give the glory only unto God, to whoſe heavenly protection commending you ever in my prayers, I ceaſe for this time to hold you any longer from the matter it ſelfe, which followeth.

Your Ladiſhips in humble dutie,

CHRISTOPHER SUTTON.

A Copy of a Letter

sent from *Oxford*, to the Author of this Book, and thought good in his absence to be set down by those, to whom the publike allowance hereof did appertain.

Mr. Sutton,

I Have perused your Copie; which seemeth to me (in my simple Opinion) Devout, Divine, and Learned. The Subject of your Booke, I greatly approve; for to teach to die well, is the forcibleſt perswasive to live well, which alas

alas are in theſe wicked times, both little thought on; for indeed men live as though they never made account to die; and they die, as if they never thought upon another life. Your ſeverall Treatiſes are very Chriſtian and moſt neceſſarie for this dying Age to all goodneſs: your phraſe and vein of penning ſweet and pathetical, your alluſions divine and comfortable. I ſay at once, and think, omnia in illo libro ſpiritum divinum olent; *wherefore my counſel unto you is, that you would make this your book live by printing, which may make*

many

many live from sinning. Gods good spirit hath not moved you to take this good pains now to burie the Fruit, so soon as it is born, and none profited, but that it should be presented unto the world, to live, when you are dead; fœlix & formosa proles; *be not then so unnaturall, now to stifle it in the Cradle, or cast it with* Moses, *to drownign*; *it is worthy the nursing and bringing up of a Princes daughter, and your honourable Patroness*; *The Church looketh to have good service of it*; *the Universitie, the Colleege your Mother, your friends*

exspect

expect credit and commendation by it; your self the Father of it, will no doubt, have great joy of it; goe forward then on Gods name; and Christen it to the world, and so I leave you, with my heartiest commendations, longing to see that printed, which is now so near written, I could scarce reade it. From *Lincoln* Col. the 6. of *August*, 1600.

Your assured loving friend,

R. K.

The Preface to the godly *READER.*

THAT Religion is ſomewhat out of joynt, when Chriſtian converſation goes not even as it ought, with Chriſtian profeſſion, it is ſo apparent that it cannot be denied; for ſuch and ſo ſenſible is the defect, that thereby the whole body is not a little blemiſhed.

2 Thoſe whoſe hearts deſire is, that Iſrael may be ſaved, and whoſe true charity is wont to beſeech God for the good of all, have not onely lifted up humble hands to heaven, but alſo endevoured

voured by paineful labours to ſeeke (as much as in them lieth, and ſo far forth as the time may permit and ſuffer) the beſt redreſs in this caſe they could; ſome by ſubſtantial anſwering, and ſoberly aſſwaging the turbulet humours of thoſe men on both ſides, whoſe private fancies have much hindred higher proceedings in matters of faith (refuted they may be, and are, quieted they will not be) others by devout and learned exhortations, in ſeeking to make a ſtay of thoſe evils, which Atheiſme and want of the feare of God would in great likelihood bring upon this declining world, both labouring for their times, to keepe ſome remembrance of *IESVS CHRIST* in the mindes of men, before all be too far out of

ſquare

ſquare, or come to unrecoverable tuine.

3 But here may we not demand of the diligent obſervers of our imperfections abroad, whoſe manner is, ſo much to ſtrike upon this one ſtring, and by this defect take occaſion to call in queſtion, nay to bring in open obloquy our Chriſtian cauſe; are none faln at home from the ancient ſincerity and harmeleſs devotion of former and better ages of the Church? Some State-medling actours, thoſe uncharitable cenſurers, in cleane ſhutting out from the houſhold of faith, and hope of life, thoſe who have poore ſoules to ſave, as well as others, and beare, I truſt, as true as love to Chriſt crucified, as themſelves, may put them in minde that we may

may all bear a part together in that ſong of mercy, *Aſperqas nos Domine*, Cleanſe us, O Lord.

4 May we not all bethinke our ſelves on both ſides, whether theſe be not the dayes whereof our Saviour Chriſt ſpake, *wherein iniquity ſhould abound?* Was ever that old complaint of *Hilary* more truly verified? *Dum in verbis pugna eſt dum in novitatibus queſtio eſt dum in ambiguis occaſio eſt, dum in conſenſu difficultas eſt, jam nemo Chriſti eſt*; while there is ſtrife in words, while there is queſtion in invocations, while occaſion in doubts, while there is a way-wardneſs in conſent, none is of Chriſt.

This nipping and gauling of one another, and this eager purſuit of the living, and troubling the very aſhes of the dead (who cannot

cannot anſwer for themſelves) is far from that charity that *hopeth all things*, and the counſel of that ſpirit that bids us pray one for another.

5 To ſee what wit and learning is wont to doe in toſſing the teſtimouies of ancient records to and fro; nay which is more, in wreſting the very Text of holy writ, upon the tenters of our owne diſpoſition, would ſo amaze him that ſhall reade over with adviſement, the controverſies of theſe times, as he ſhall thinke ſome of them rather diſcourſes to try maſtery, than otherwiſe ſincere travels imployed for GODS glory, and his Churches good.

6 Now God of his mercy grant, that once this forward preſſing world may draw to a Chriſtian

Christan harmony, that we may have lesse fighting and writing for the Religion, and more indeavouring on all parts to become as we ought more religious, that so this little Arke of Christs Church may now in the coole of the evening with a soft gale, draw home-ward, and with old *Simeon* imbracing Christ make ready to depart in peace. It is the Wisemans advise to every one, *Remember thy end and let enmity pass.*

7 And thus much we beseech at their hands in whose hardest judgement our cause is so feeble, that setting aside all private respects, they would at last consider whose gratious protection hath defended so long, his and our cause, whose loving and watchful eye hath preserved him

him who is, (*and God grant long may be*) the ſtaffe of our peace, calling to minde that of our Saviour, *If you will not beleeve me, yet beleeve me for my workes ſake.*

8 For thoſe buſie ſpirits neer home, who would needs governe, before they have well learned to obey, and at their firſt boarding, muſt needs ſit at the helme to guide all, how raw, how unskilfull ſoever: but experience hath long time ſince taught the world, by the ruine of the Eaſterne Church, how dangerous it is to ſaile in a Ship where the Pilots are of diſpoſition to be quarrelling within themſelves.

Theſe mens new devices in matters of meere conceit, have long ſeemed unto themſelves better than all the wiſdome of the

the world. But may we intre
them at the leaſt to recount wi
themſelves their own folly,
making it (as they have done)
perfection of godlineſs, to c
and reckon others ungodlyly; A
this curſed ſcoffing at *Noahs*
kedneſs, a ſport to delight th
ſowre auſterity.

9 Would to GOD th
ſtrange-minded men would
ſten to the grave counſell of Sai
Chryſoſtome, Quod ſi cupidit
judicandi judex eſſe velis, ſed
ego tibi oſtendam, quæ magn
quæſtum tibi conferet, & nulla a
mi labe maculabit: ſedeat mens
cogitatio judex in animam a
conſcientiam tuam, adducas om
delicta tua in medium, dicas
cum, Quare hoc vel illud anſus e
If with a deſire of judging th
wouldeſt needs be a judge, I w
ſhe

hew thee ſaith he, the judgement
eat, which ſhall be gaineful un-
o thee, and no way touch thy
onſcience; let thy minde and
hought ſit down to give ſen-
ence, call forth all thy offences
nd begin to ſay with thy ſelfe,
hy haſt thou done this, or that?

10 This private examining
f themſelves, would ſoone
ake theſe publike controllers
f all others, by plauſible pre-
ences of reformation, to looke
eerer home, and amend in them-
elves where much is amiſs. St.
Paul blamed their courſe, whoſe
manner was to goe from houſe
o houſe. *Eſau* that loſt the bleſ-
ing, was hunting abroad; but *Iacob*
hat had the bleſſing and the in-
heritance, did keepe at home. The
juſt man, ſaith *Solomon*, is the
firſt accuſer of himſelfe, and *Iu-*

dah

dah ſpake humbly of an offendo
when he ſaid, *She is more righte ous than I.*

11. Let theſe men know tha obedience is better than ſacri fice; and that he who is wont t give grace unto the humble, i alſo ſaid to reſiſt the proud. B they well aſſured, this ſligh ſtuffe will ſhrink when it come to the wetting. This counterfe coine will prove droſſe, when i ſhall be put to the great trial. A eaſier matter it is for deviſers t reprove others, than to amen themſelves. So it is, that *thoſ who have a blemiſh in their ey thinke the skie to be ever cloud* Nothing more common wi troubleſome diſpoſitions, which have not known the way o peace, then to be ever contend ing, ſeldome contented, wha

cauſ

endo cauſe ſoever there be otherwiſe
ight to be thankful unto God.

12 The Lord by the Prophet
tha *Malachy* ſaith, *I have bleſſed you*:
ſacri the unthankful people replyed,
nt t *wherein haſt thou bleſſed us?* If
le, i all be not anſwerable unto ſome
B mens conceits, all is amiſs, no
ligh bleſſing of God is acknowledg-
ome ed, no thankefulneſs at all re-
erfe membred. To let theſe alſo go
en i with their childiſh proceedings,
. A men are men, *Truth* is *Truth*:
rs t little need have we, did we be-
nen think our ſelves well, in this
hoſ caſe to complaine: worſe we
eye may feare: better to come we
wa doe not hope for: our rather
vit vanting than enjoying, may
ich make poſterity to acknow-
o edge our preſent good, in which
nd caſe the religious and well diſ-
ha poſed may devoutly ſay, *O Lord*
uſ

Pſam 15.. 28,29 *eſtabliſh the thing that thou haſt wrought in us, for thy Temple ſake and Jeruſalem.*

13 A third ſort there is, who ſeeing the world divided into ſo many parts, care in effect for neither; of theſe kind of men, the Apoſtle could not ſpeak but with weeping: And ſure what more lamentable, than that thoſe men who bear the name of Chriſtians ſhould live like Pagans and Infidels, and ſay in their heart with the fool, *There is no God.* Is not that of the ſame *Prophet* found true in theſe mens manners? *Man that is in honour made to be compared unto the beaſts that periſh*: I think, ſurely ſaith Saint *Bernard*, If the beaſts could ſpeak they would call godleſſe people beaſts.

Ber. in Cant.

14 The danger great, the po-

ri

ril imminent, no fear of God, no remembrance of the ſtate preſent, or that to come: if ever it were needful, it is now needfull, comparing what men are, with what they ſhould be, to call this world to remembrance of it ſelfe, that it goe not away in a ſleepe of ſin. *If I am a father,* (ſaith God) *where is my love? If I am a Maſter, where is my fear?* If there be a heaven, where is our care in directing our liues for the obtaining the ſame? If there be any thing to doe theſe men good, a remembrance of their mortality, and applying themſelves to learne to dye, thou'd at leaſt ſomewhat availe. Mal. 1. 6.

13 The hand-writing once againſt *Baltazar*, cauſed his very heart to ſhake, and his knees to knock together, *Mene, Mene, Tekel,* Dan. 5.

Dan. 5. 25. *kel,, Peres,* The word *Mene,* God hath numbred thy dayes, *Tekel,* thou art weighed in the ballance. If men take not heeed in time, it may be written of every one whose dayes are in the numbring, and we may feare least the hand write *Peres* too, which may make all to consider both what they are, and what they shall be.

16 When we see others dead, we may consider we shall shortly doe the like, and take part in the same lot, that they have done before us. *Ruina præcedentium est admonitio subsequentium,* the fall of them who went before, is the admonition of them who follow after. In the mean season, if death be an enemy, as it is saith the Apostle, then let us watch it as an enemy, prevent it as an enemie, that so we may be able to

1 Cor. 5. 2

endure

endure the assaults thereof when need requireth, and at the houre of our departure, rather rejoyce then feare.

17 Hereupon this present discourse of *Learning to Dye*, shall first lay before thee (good Christian Reader) how necessary it is, in the first place for every one to enter into a serious remembrance of his end, and the manifold reasons that should move him to this remembrance.

18 Amongst these reasons, especially the meditation of his estate present, and the sundry afflictions incident to the same.

19 Correction causeth the scholler more painfully to apply himselfe unto his lesson: and doe not the chastisements in this world cause us the rather to be more industrious in this learning?

ning? the meanes that call us a-
away from so good a labour, are
mentioned; and the manner how
to avoid these meanes.

2o. To make an entrance in-
to this so solemne a subject, I
was soone time since occasioned
by the treatable visitation, and
most Christian end of that ver-
worshipful Knight, Sir *Robert*
Southwel, whose approoved ser-
vice in this Common-weale
hnd good reputation in his coun-
trey, is well known unto many
but of whose true heart to God-
ward, both in the time of his life
and at the houre of his death, my
self can truly relate before, others.
If there be (as without doubt there
is) a duty which we owe unto the
faithful departed, and a good re-
membrance to be had of those
happy soules; then might I not
om-

omit a reverend mention of him, whoſe portion I truſt aſſuredly is with God.

21 Look what a mourneful minde during the time of his ſo Chriſtian a viſitation could at times conſider of, and obſerve in private, I have been ſince by ſpeciall motives drawne on to make that poore labour publike, as a diſcourſe proper unto the time. For although a conſideration of our departure from this world be a ſubject not unfitting all ages; yet ſeeing we are fallen into thoſe dayes, wherein many live as if they ſhould never dye, and dye, as if with death all were done, and when they come to depart this world, they are ſo far to ſeek in a right diſpoſing themſelves to God, as if they ſeldome or never entred into

any earneſt conſideration of the ſame at all.

22 Neceſſary are thoſe many Treatiſes which tend to the amendment of life: for it is both an old ſaying, and a true ſaying, *Bene vive, & bene morieris*, Live well, and Dye well; but becauſe upon our laſt conflict dependeth our eternal victory, againſt the profeſſed enemy of our ſoules, the well behaving our ſelves in this combate, muſt needs of all other be moſt neceſſary. To guide the ſhip along the ſea; it is no doubt a good skill; but at the very entrance into the haven, then to avoid the dangerous rockes, and to caſt Anchor in a ſafe road, is the chiefeſt skill of all. To run the race in good order, is the part of a ſtout Champion, but ſo to run towards the end

end of his race, that he may obtain the crowne, is the very perfection of all his paines. Than a good life, what more Christian-like? but after that passed, to dye in the faith and feare of God, what more divine? Wherefore to order aright the upshot of our own time, and fare-wel from this world, what more behovefull, if we respect our selves? but in these occasions to be also helpful unto others, what more charitable, if we respect the communion of Saints, and that common joy we receive in the good of all!

23 We are charged not to let men live loosely, and most unchristianly to depart this world to lead their lives, and to go out of their lives without order: what men doe is one thing, what

we wish were done, is another. God knowes and many can witnesse, how often how, earnestly we call upon this careless world to remember that high and weighty businesse of the soule men have in hand. Though there be not in use *Vnguentes cum oleo*, which we finde rather appropriate to the former times of the Church, and neerest unto the Apostles themselves, yet we say with S. *Iames*, *Infirmatur quis? inducat Presbyteros*. And to this end is our Church form of prayer set downe. *An Order for the visitation of the sick*, so entituled.

24 We wish as heartily as any Christians can, that once the holy exercises of fasting and prayers, were more devoutly put in practice than we see, and sorry to see they are not. We reverence

verence antiquity, wherein with out all queſtion, God was more carefully worſhipped, memorable deeds of devotion and hoſpitality, to his glory, more cheerefully performed : what is conſonant to faith and good manners, we allow and commend even in thoſe, who ſeeme other in the opinion of many, ſo far different from us, and we heartily wiſh that men might ſee our good workes, *And ſo glorifie our father which is in heaven.* 25 It is ſaid of *Ariſtides* who perceiving the open ſcandal likely to ariſe, by reaſon of contention betwixt him and *Themiſtocles*, to have beſought him mildly after this manner ; Sir we both are no mean men in this Common-wealth, our diſſention will prove no ſmal offence unto manys good *Themiſtocles* let us be at one, and

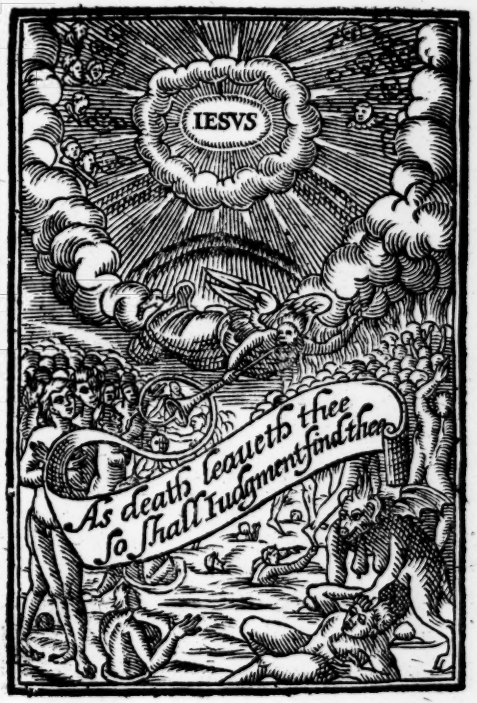
and if we will needs ſtrive, let us ſtrive who ſhall excell the other in vertue and love.

The Elements though in quality diverſe; yet doe they all accord for the conſtitution of the body natural: what ſhould Chriſtians but accord for the conſervation of the Church (that they be not a ſhame to Iſrael) which Church is a body myſtical? We are all ſheepe of that fold, whereof Chriſt is the ſhepherd: we are all ſtones of that building, whereof he is the Corner ſtone, we are all branches of that Vine, whereof he is the ſtock: We have but one *God* for our father, that created us all, one Chriſt Ieſus our Saviour, that redeemed us all, one Holy Ghoſt to our Sanctifier, that doth adorn us all. We are but Pilgrims and ſtrangers, and

we

we ſhall one day finde, that a peaceable Chriſtian life, with a good departure from this world (whereof I ſhall ſpeak towards the end) ſhall ſtand us more in ſtead then all the world beſides when after much jangling, and beating our braines in matters of contradiction, we ſhall perceive that this charitable Chriſtian-life was worth all: and therefore beſeech we God, the Author of all good gifts, that *mercy & truth may meet together, that righteouſneſs and peace may kiſs each other*, and that his glory dwell in our Land, untill we come to dwell in the Land of glory.

Et



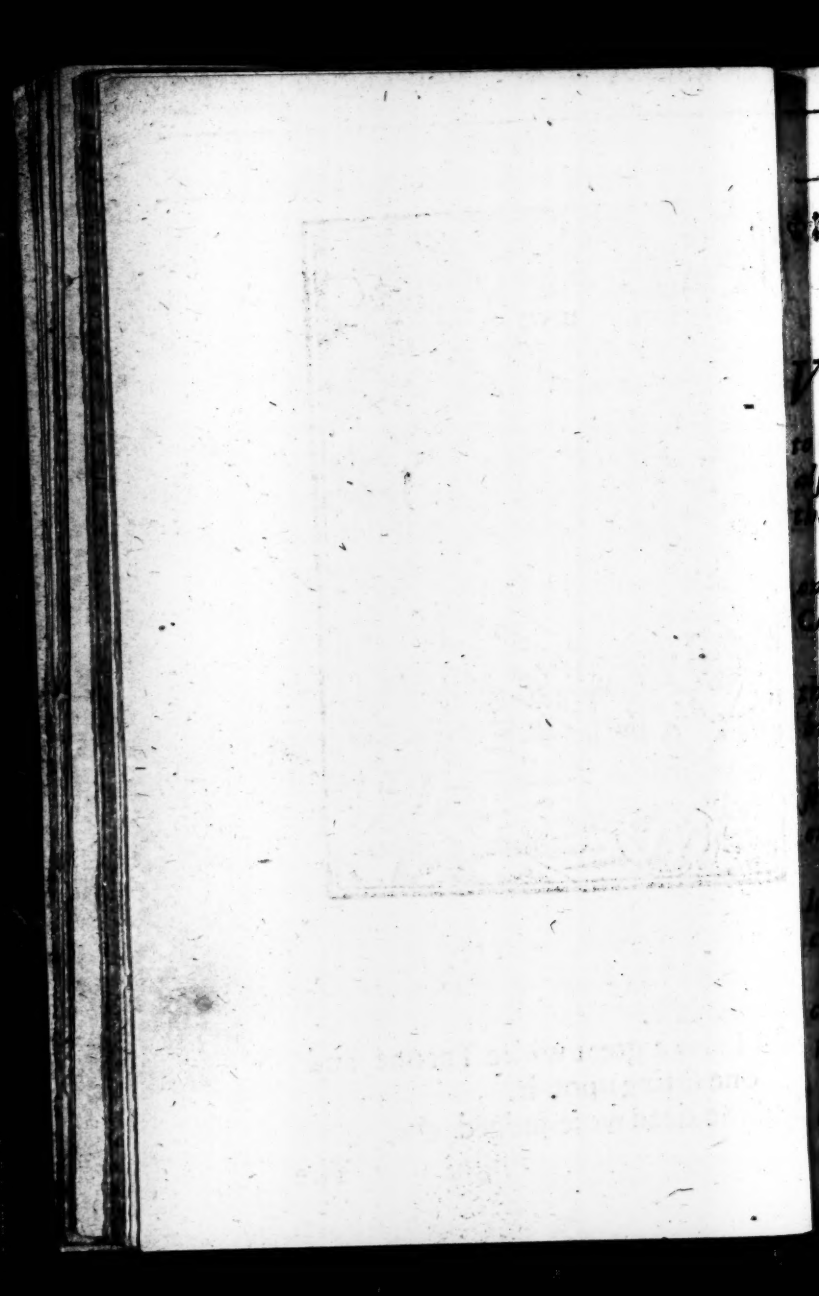
Apoc. 20. 11.

Et vidi Thronum magnum, candidum, &c.

And I saw a great white Throne, and one sitting upon it.

And the dead were judged, *&c.*

The



The Contents of the *Chapters.*

Wherein is shewed, that as the most holy life of Christ ought to be unto Christians a pattern of living well, so also his most holy death ought to be to them a pattern of dying well.

2 *An Exhortation, moving every one to apply himselfe to learne to Dye Christianly.*

3 *The cause why men so seldome in these dayes, enter into a serious remembrance of their end.*

4 *How behoveful it is for every Christian man, soberly to meditate of his end.*

5 *That the estate and condition of the life present, may justly move us to this consideration.*

6 *That the meditation of the life to come may also move us to this consideration*

7 *That we need not feare death, much lesse the meditation thereof.*

8 *That*

8 *That the affections of the mind which are incident in the life of man may move him to meditate of his end.*

9. *That the griefs of body may also move him to his serious meditation.*

10 *That it concerneth every one in time of health, to prepare himself for the day of his dissolution.*

11 *The estate and condition of life wherein the Christian should ever stand prepared for death.*

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16 *How they who seem unwilling to die, may be advertised thereunto.*

17 *How they may be induced to departmeekely, that seem loth to leave worl*

worldly goods, wife, children, friends, or such like.

18 How the impatient may be perswaded to endure the pains of sickness and death peaceably.

19 How they are to be comforted, who seem troubled in mind, with a remembrance of judgement to come.

20 How the sicke in the Agony of death, may bee prepared towards his end.

21 In what manner the sick should be directed by those, to whom this weighty busines doth appertain

22 The manner of commending the sick into the hands of God, at the houre of death.

23 A consolation to all those who lament and mourne for the departure of others.

24 That they which undertake any dangerous attempt, either by Sea or land, should beforehand make themselves ready for God.

25 A brief direction for such as are suddenly called to depart the world.

26 An admonition for these, who at any

any time finde themſelves troubl
with evil motions, to commit fear
ful and heynous attempts upon them
ſelves.

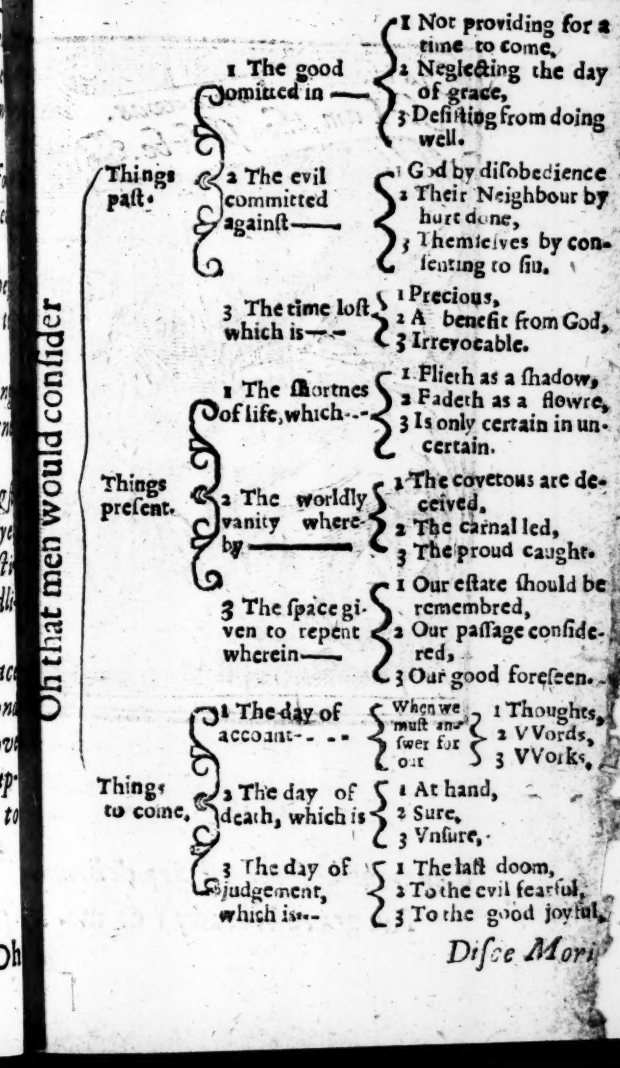
27 *A conſolatory admonition fo*
thoſe who are often over-much griev
at the croſſes of this world.

28 *An admonition to all, while the*
have time ſpeedily to apply themſelves t
this leſſon of learning to dye.

29 *The great folly of men in neglecti*
this opportunity, or time offered to learn
to dye.

30 *Therein is ſhewed, that among*
other reaſons, this learning to dye
may juſtly move us to lead a Chriſti
an life, in holy converſation and godli
neſs.

31 *Wherein is ſhewed in the laſt plac*
that a conſideration of Chriſt his ſecon
comming to judgement, ought to move
every one to live religiouſly, and to ap
ply himſelfe to this leſſon of learning to
dye.


Oh that men would consider
Things past.
1 The good omitted in
1 Not providing for a time to come,
2 Neglecting the day of grace,
3 Desisting from doing well.
2 The evil committed against
1 God by disobedience
2 Their Neighbour by hurt done,
3 Themselves by consenting to sin.
3 The time lost which is
1 Precious,
2 A benefit from God,
3 Irrevocable.
Things present.
1 The shortnes of life, which
1 Flieth as a shadow,
2 Fadeth as a flowre,
3 Is only certain in uncertain.
2 The worldly vanity whereby
1 The covetous are deceived,
2 The carnal led,
3 The proud caught.
3 The space given to repent wherein
1 Our estate should be remembred,
2 Our passage considered,
3 Our good foreseen.
Things to come.
1 The day of account
When we must answer for our
1 Thoughts,
2 VVords,
3 VVorks.
2 The day of death, which is
1 At hand,
2 Sure,
3 Vnsure.
3 The day of judgement, which is
1 The last doom,
2 To the evil fearful,
3 To the good joyful.

Disce Mori

Job 17.1.

Solum mihi ſuper eſt Sepulchrum

The grave is ready for me.

chrum

: me.

Diſce Mori.

Learne to Dye.

CHAPTER I.

Wherein is ſhewed, that as the moſt holy life of Chriſt ought to be unto all well-diſpoſed Chriſtians, a pattern of living well; ſo alſo his moſt holy death to be unto them a pattern of dying well.

THAT the moſt holy life of our Lord and Saviour Jeſus Chriſt, is and ſo ought to be unto all well diſpoſed Chriſtians a patterne of living well; ſomewhat hath beene ſpoken in the Treatiſe before going of *Learning to live* Now it remaineth, that in the

ſecond place it be ſhewed (by God his aſſiſtance) by way of introduction into this preſent Treatiſe following, of *Learning to Dye*, that the moſt holy death alſo of Chriſt our Redeemer, is, and ought to be unto us Chriſtians, a pattern of Dying well. It is a known Axiome in Divinity, *Omnis Chriſti, actio eſt noſtra inſtitutio*; every one of all Chriſt his Actions ſerve for our Inſtitution; for if they be Actions of his Deitie, then they ſerve for the ſtrengthning of our faith, and if they be actions of his humanity (amongſt which, his manner of dying is one of all other to be obſerved) then do they ſerve for our inſtruction, both of Living well, and dying well.

Now that Chriſt our Saviour his moſt holy manner of Dying ought to be unto Chriſtians a pattern of Dying; it is the Collection of two of Chriſt his great Apoſtles themſelves, *I mean* Saint *Peter*, and Saint *Paul*. Saint *Peter* in his firſt Epiſtle 2. 21. *Chriſt* ſaith he, *ſuffered for us, leaving*

us an example, that we should follow his steps: Christ suffered for us, leaving us an example; did this suffering of his tend onely to his suffering of the pressure of this life onely? no assuredly: his suffering, leaving us an example, did extend it self unto his suffering of death: in the manner then of his most holy death, Christ hath left unto us a pattern of dying holily. Saint *Paul*, *Hebrewes* 12 1, 2. *Let us run* (saith he) *with patience unto the race that is set before us*; but what was this race? sure a constant suffering of death, of which he hath spoken at large in the Chapter going before, laying there down the memorable examples of many excellent men, in their constant manner of dying. Now to encourage Christians to run this race of dying, he propoſeth unto them the example of examples, saying;

Looking unto Jesus the Author and finisher of our faith, as if he should have said if you will learn to run well your last race, death, a race we must all run sooner or later) yea, if you will so run

this race : that you may obtain the Garland at the end of your race what is then to be done? Look unto Jeſus the Author and finiſher of our faith, who for the joy that was ſet before him indured the Croſſe, diſpiſing ſhame, is ſet down at the right hand of the Throne of God. Look ſaith the Apoſtle, for you have a good pattern unto which you may profitably look and by looking learne for to run, that you may at the end of your race, obtaine the crowne of eternall glory, looke unto Jeſus the Author and finiſher of our faith ; a faith that maketh beleevers happy. Looke unto Jeſus, or unto his ſuffering death ; or unto the manner how he ſuffered death before he entred into glory. Into glory he entred but firſt he ſuffered death, propoſing unto himſelfe this glory, he indured the croſſe and deſpiſed the ſhame, that is, he meekely indured that dolorous and ignominious death of the croſſe which he ſuffered for us ſinners to take view, as in a faire table of the behaviour of our Redeemer, both

before

before and at the time of his ſuffering death out of the holy evangeliſt relating the ſame concerning his humility before; *Marke* 10 33. Our Saviour, ſaith he being now about tō go unto Jeruſalem, where not long after he ſuffered death, he ſaith unto his Apoſtles; *Behold we go up to Jeruſalem and the Son of man* (as it were ſpeaking of ſome other rather than of himſelfe) *ſhall be delivered unto the chiefe Prieſts and Scribes, and they ſhall condemne him to death &c.*

It was ſtrange that Chriſt being now in Galilee, ſhould know before what ſhould befall him at Jeruſalem: more ſtrange, that knowing what ſhould there befall him, to wit, the ſuffering of death, he ſhould notwithſtanding willingly goe thither and, goe to with a *Ecce aſcendimus*, behold we aſcend, or goe, not an *hei aſcendimus*, alas, we aſcend or goe to Jeruſalem; the Lambe goeth as meekly unto the ſlaughter as unto the Paſture. In this manner did our Saviour meekely diſpoſe of himſelfe to his

death, as in his life time, his patience was ſuffering all things, his prudence fore-ſeeing all things, his clemency pardoning all, his humility even extending it ſelf to the waſhing of his Diſciples feet. *So* alſo toward the period or end of his life, his fortitude was enduring all things, even the terrors of death, his charity ready to lay down his life for his very enemies, his obedience (which one calleth the Key of Heaven) his obedience, I ſay, unto death; yea, unto ſuch, and ſuch a death, ſo ignominious, ſo dolorous.

Again, touching his behaviour before his death, how did he in his ſupper-*Sermon*, which was full of tender affections, as a Pilate in a calm tell the Mariners before of a tempeſt to come, as a Captain in an Army animate his Souldiers before the main battel began, as a Father at his death give his children & friends about him good and godly inſtructions at parting: which manner of inſtructions of all others are wont moſt of all to move the hearers, when the givers of inſtructions have

have no long time to inſtruct, or give inſtructions any more, being now taking (as Chriſt our *Saviour* at this time was (their farewell of the world. Now a little before his departure, how lovingly did he celebrate with his Apoſtles his laſt Supper: leaving them, and us all proviſion for our laſt journey; A proviſion to be often received, moſt eſpecially towards our end, to our endleſſe comfort. In the behaviour of our bleſſed Redeemer a little before his death, let us conſider of ſome particulars onely; for to inſtance in all, would require a large diſcourſe: what ſhould I ſpeak of his ſequeſtring himſelfe from the aſſembly of the Apoſtles, to give himſelfe unto prayer? Doth not this ſhew that in all our diſtreſſes, eſpecially when the time of our departure out of this world is drawing on, then we ſhould of all other eſpecially ſequeſter our ſelves to prayer? and with *Ezekiah* turne our ſelves to the wall to bemoane our caſe alone with our good God, who expecteth that we ſhould

ſend up to him our ſighes and Prayers, that he may ſend down to us his comforts, and mercies. Let us further obſerve in our Saviour before his ſuffering, his admirable ſilence; at which *Pilate* wondered, and had *Pilate* known what a one he was, he might have wondred indeed, his ſilence might argue his minde wholly fixed upon heaven, and heavenly things: upon ſuch things (when we are drawing to our end) our mindes ought chiefly to be fixed. During the very time of his ſuffering if we obſerve it, in the Evangeliſts we ſhall finde, that his cruel tormentors could not wreſt from him, ſo much as an angry word; nay, ſo far was he from this, as that he prayed for them who at this time tormented him; Him the moſt innocent that ever lived in the world; to behold him ſo maliciouſly perſued, ſo unjuſtly condemned, ſo lamentably murthered, as never was any before him, and yet amidſt all to pray for his perſecutors, what an example of charity for us was here? the time of our departing

departing hence is a time of forgiving all the world, and asking forgiveneſs of all whom we have any wayes offended; a time of making reſtitution where wrong hath been offered; at leaſt of taking order that reſtitution be made, as much as in us lieth.

Now, now is the time when all mention of our own merits ought to flye away before the very cogitation of God his tribunal, they are not patches of our own workes, that then will overcome and cover our ſins, it muſt be the Robe that took a deepe ſcarlet Dye in the Paſſion of the *Son* of God, that muſt hide and cover all our offences: now is the time when we turne away our eyes from our owne poore deſervings, and by faith fixe them onely upon the ſole merits and deſerts of our gracious Redeemer, upon whoſe mercies we are onely to rely. Againe, touching our Saviour his departure out of this world, as we ought at all times, ſo eſpeciall at this for to meditate of his bleſſed paſſion; and amongſt other meditations, when

we are now going the way of all the world, whom are we then to invocate? to wit, God our Father in Heaven, *Whom have we in heaven but him* Psal. 37. Him did our Redeemer invocate, when he cried with a loud voice upon the Crosse, saying; *Father, into thy hands I commend my spirit*; Let the dying Christian remember the words of CHRIST dying at this time remembring God to be a loving Father, not as he is a just Judge. *Father*, saith he *into thy hands I commend my spirit*. Our Saviour had before bequeathed unto his Apostles peace, unto his persecutors forgivenesse, for their unjust persecuting him an innocent, unto the penitent theefe Paradise, vnto his deare Mother a loving Disciple, his garments unto the Souldiers to be divided among them, there remained only his soule to be bequeathed; this he beq ueathed into the hands of his Father, using the words mentioned in the 31. Psal. *Into thy hands I commend my spirit*. leaving out the words following to be used of every

every faithful beleever at the houre and instant of his departing, *Thou hast redeemed me O God of truth.* It was S. *Austins* prayer, and it ought to be every good bodies prayer; let thy last word upon the Crosse (O my Saviour) be my last word at the time of my death: *Father into thy hands I commend my spirit.* But as the words, so the manner how our Saviour pronounced these words, is to be observed: when as the manner of men dying the speech is wont to wax fainter and fainter, towards their end, now closing the eye, now opening the eye again, bowing the head now on the one side, now on another side, and last of all with a feeble voice they give up the Ghost: far otherwise it was with Christ our Saviour: for he with a strong crie and a loud voice, saids *Father into thy hands I commend my spirit and so he gave up the Ghost*: thereby shewing that his departure out of this life was full of assurance of his receiving up into glory. & so by him ought our departure hence to be, we trusting

in

in the onely merits and mercies of our blessed Redeemer, who liveth and raigneth with the Father and the holy Spirit, one God world without end. *Amen.*

And this shall suffice to be spoken in the first place of our *Learning to Dye*, proposing unto our selves the best patterne of imitation of learning either to *Live or Dye* that ever the world had: the particular instructions touching this *Learning to Dye* remain to be handled in the Chapters following,

CHAP.

CHAP. II.

An exhortation moving every one to apply himselfe to this lesson of learning to dye Christianly.

TRue it is, that our abode here in this world, is an ordinance established of God, and may also in this respect be acceptable to man. To procure the continuance of life, by means ordained, is allowable: To avoide things hurtfull to the preservation thereof, is behovefull. Willfully to hinder our own health is not onely against the course of nature, but a way to tempt the very God of Nature. To wish either to be gone soon, or to stay longer in this earthly station, when it shall seem good unto him, by whose appointment we all stand, is a part (saith one) of great ingratitude.

2 The time therefore allotted us to walk in, we may accept, until God call us away with thankful hearts: using

using that ſpace to ſerve him in holineſs and righteouſneſs. To deſire
Pſa. 7. 16. with the Prophet, that *God, who hath taught us from our youth up, would not leave us in age, when we are gray-headed, until we have ſhewed his power unto them who are yet to come.* With
Eſa. 38. 4. *Ezekias*, if it ſo pleaſe God, to doe him yet a little more ſervice in the world: with Saint *Paul*, to be content to ſtay our diſſolution, to be helpeful to others: in which reſpect we may accept of and wiſh (ſo it ſtand with the good pleaſure of God) yet ſome farther continuance of our ſelves and others.

3 The true Iſraelite, in deſiring ſo heartily the life and preſervation of *David* their King, becauſe when he
2 Sam. 21. 17. ſhould be taken from them, *the light of Iſrael would be quenched, and many* a good Iſraelite ſhould (as *Iacob* ſaid)
Gen 42. 38. *bring his gray haires with ſorrow unto the grave*, did herein ſhew no leſs dutiful then godly affection.

Notwithſtanding, ſeeing that man hath here only a courſe to finiſh, which being

being finiſhed, he muſt away, ſeeing that life is a debt to death, who hath abſolute authority over all, then as the Prophet *Daniel* ſaid *Heare exceptable counſel.* Nay, heare, O man! counſel by the wiſeſt amongſt men from the God of heaven, *Remember thy Creator in the dayes of thy youth*, or at leaſt, before the dayes come, wherein thou ſhalt ſay, *I have no pleaſure in them*, that is, thy approaching end. It is ſufficient, ſaith Saint *Peter*, *that we have ſpent the time paſt, after the luſts of the Gentiles.* Time paſt, that is gone, and cannot be recalled. Now therefore for Gods ſake be careful for the time to come. That we are not borne Angels, we ſee; and experience doth ſhew we are all the mortal: like the flower we have a time of growing, and a time of withering away againe, and bleſſed is he that conſidereth theſe things: *Live well and Die well.* If we take heed in time, we may *Live*: and not *Dye*, we cannot. Neither are we to regard how long we live, but how well we live.

ὀφείλημα θανάτου. Dan. 4. 24. Eccl. 12. 1. 1 Pet. 4. 3.

4 To

4 To take then a *Religious remembrance* of our end, as a potion next the heart in this miserable world, that begins apace to wax sickly in the Doctrine of the *Resurrection*, and goes forward so coldly in the exercises of *christian piety*; will with God his helpe, be a warme and speciall preservative to the soule. To *Learne to dye*, is a lesson worthy our best, and best disposed attention; being a special preservative unto a happy end, wherein consisteth the wel-fare of all our being.

5 *David* who was for his learning
1 Sam. 13 14 a Prophet, for his acceptation, saith the Scripture, *A man after Gods own heart*, was then very studious in his learning, when after watching and fasting, he besought God he might bee
Psa. 39. 5. instructed, concerning the *number of his dayes, and the time he had yet to live*: Like the carefull Schollar that breakes his sleepe, forsakes his meate is often in meditation, when he laboures and beates upon some setious subject.

6 Now

6 Now therefore of all lessons or learnings, then a Lesson of Learning to Dye, what more weighty, what more divine? *Where is the Scribe, where is the Disputer*? what is it to have the force of *Demosthenes*, the persuasive Art of *Tully* so great an Orator? what is it by Arithmetical account, to divide fractions, and with the man of God, never to think of numbring the time we have yet to live? what is it by Geometricall practise to take the longitude of the most spacious prospects, and not to measure that which the Prophet calleth only *a span long*? what is it to set the *Diapason* in a *Musicall concent*, and for want of good government to leade a life all out of tune? What is it with the Astronomer, to observe the motion of the heavens, and to have his heart buried in the earth? With the Naturalist, to search out the cause of many effects, and let pass the consideration of his own frailty? with the Historian, to know what others have done, and to neglect the true knowledge

μαθήματα. 1 Cor 1.30

ledge of himselfe? With the Lawyer, to prescribe many Lawes in particular, and not to remember the common Law of Nature, that all must dye which is a Law general? In a word, what is it for the deepest worldings to be able by reaching policie, to compass plots of high interprise (as Doctors in that faculty) and dye (God knowes) like simple men? Surely all is nothing worth: for without this, all their policy is misery, and their knowledge ignorance. *If thou art wise be wise then unto thine own soule.*

Vnl. Epist. ad Gal. As the rich man (saith *Fulgentius*) spoken of in the 16. of Saint *Luke* was poore in all his pompe, and mourning in all his mirth: so are those who *Live*, and never *Learne to dye*: ignorant is all their knowledge. For why? the greatest *Rabbines* in these professions, may come with *Nicodemus* to be catechized in this learning wherein, either as Babes they have not receieved the first rudiments, or as very trewants, have a little by rote, and so soon forget all.

7 Well

Well, the perfection of our knowledge is to know God, and our selves: our selves we best know, when we acknowledge our mortal being. As men we dye naturally, as Christians we dye religiously. In the Schoole of Christ, first, by mortifying the old man, we indeavour to dye to the World. By our dying to the World, Christ is said to come and live in us, Gal. 2. 30. and by our dying in the world, we are said to goe to live with Christ.

Now therefore seeing to dye is so necessary, and to dye well is so Christian-like, let every one apply him- Phi. 1. 23. selfe soberly to this learning, as the greatest part of true wisdome.

8 How many in the world be there that thinke themselves wise, in beating their brains about frivolous matters (it is a common disease) some being more busie to know where Hell is, saith Saint *Chrysostome*, then how to avoid the paines thereof: other pleasing themselves in pelting and needless questions, to seem singular amongst men: when they come to depart *Chryso. in hom.* 31.

depart this world, then they perceive they have ſpun a fair thread, and wearied themſelves in vaine: then they conſider how they ſhould rather have applied themſelves as they ought.

9 Wherefore to grow more and more out of love and liking with theſe tranſitory delights, to break of by little and little from this wearieſome world to hie homeward, diſpoſing himſelfe for the day of his departure, is a courſe moſt beſeeming every wiſe Chriſtian. Let the vaine glorious (who with the *Camelion* live by the ayre, and therefore is ſaid to be ever found gaping) let them, who have with the *Moone* but a borrowed light in the world not light in themſelves (and therefore are ſtill *waxing and waning*:) let them, I ſay follow ſhewes, and ſhadowes, all which ſhall periſh in the twinckling of an eye: but let the wiſe Chriſtian man *Learne to die the death of the righteous* that ſo he may live joyfully, *here and hereafter*.

Pſ. 116.15

10 That which fooliſh men are willing

willing to doe in the end, wise men do in the beginning. Wisdome it is with *Noah* to build and Ark, while the season is calme: with *Joseph* to lay up store in the dayes of plenty: and while the weather is fair, to bethink our selves of a tempest: In a word, when oportunity doth serve to follow a thriving husbandry, sowing the seed of godly actions in the field of a repentent, heart that so at the Autumne or end of our age, we may reap the fruits of everlatting comfort. Gen 6. 12 Gen. 41. 38

We are for the most part even out of the world, before we ever consider our condition in the same: and we then begin to direct our course aright, when the time is come rather to make an end. Would to God we would remember that worthy saying of one when he was now drawing towards the period of his time? When I was a young man, my care was how to live well: since age came on, my care hath beene how to dye well, And of another, who brake out in these words: In this life now nothing *Quando juvenis, curavi bene vivere, quando senex bene mori. Sen: Epi. 62: Nihil fuit vius in hac vita quam ut quittus fiat exitus ex eadem Aug. Mat. Mon.*

thing is more ſweet unto me then t
prepare for a peaceable paſſage fro
the ſame. With *Martha*, we are cum
bred about many things: *Mary th*
ſate muſing, chooſe the good part: *
num neceſſarium*, One thing is nece
ſary: *Learne, O learne to dye*: *Sal
mon* ſeeing God hath given me peac
I will build him a Temple; every car
ful Chriſtian ought to ſay, ſeeing Go
hath given me ſpace to provide me fo
my end, ſure I will provide me to leav
providing for the time to come unti
our laſt extremities it is a part of grea
improvidence.

18 The enemy that is often looke
for doth leaſt hurt when he makes a
faults. If this Baſilisk, death firſt ſe
us, before we ſee it, there is ſome dan
ger; but if we firſt deſcrie the Baſilisk
then the Serpent dieth, we need no
to fear. The tempeſt that is befor
expected, doth leſs annoy, when th
ſtorme ſhall ariſe.

He that leaveth the world, befor
the world leaveth him. thinketh o
the day of his diſſolution: as the *Sick
man*

man hearkning to the Clock, shall give Death the hand, like a welcome messenger, and with *Simeon*, pray *depart in peace*. Yet that weather is faire, we may frame an Arke to save us from the floud: yet *Ionas* cals in the streets of *Neniveh*: yet wisdome crieth out al that pass by. *Usqueq̃ o?* O how long will you love vanity? yet the Angels are at the gate of *Sodome*, yet the Prophet wooes. *O Iuda, how shall I entreat thee?* yet the Apostle beseecheth for Christs sake that we should be reconciled unto God.

Luk. 2 19
Gen. 7. 5.
Ion. 3. 4.
Prov. 1.21
Hos. 6.4.
2 Cor. 5.20

To conclude, yet the Bride-groome tarries and stayes the Virgins leisure, to have them enter with him unto the mariage solemnity. Lord, that they would make speed and cast off many silly mere vanities, seeing the joyes of heaven tarry for them. The pleasures of this world are pleasures in shew: but the pleasures that Christ hath laid up for them that are his, are pleasures indeed.

Mat. 25.

God graunt they increase in our hearts and fire of this learning; that so we may

live

live in his feare, and dye in his love, live for ever,

CHAP. III.

The causes why men so seldome enter in to a serious remembrance of their end.

CAn we sufficiently wonder, that the regenerate man, whom God hath made by grace, a contemplative creature, and by glory equalled unto the state of Angels, should be so delighted in the affaires of this uncomfortable world, so enchanted with the Harlot-like allurements of sin, so carried away from himselfe, by the sway of sensuall security, as utterly to cast away all remembrance of this their end, and to become worse than an Idoll of *Canaan*, *which had eyes and saw not*, that is to have a *Reasonable soule*, and understand not?

To induce the sons of men lightly and loosely to pass over a religious remembrance of this their end, is the sleight

sleight of him, whose business was, and is at, and since the fall of *Adam*, to slay souls, *Nequaquam moriemini*; Tush, saith he, you shall not dye at all; As if he would have the remembrance of death but a melancholy conceit: and lest it should make in mans heart too deep an impression of the fear of God, he will have the fordidden tree to delight the eye, faire words to please the ear, and drive all away: *Eritis ut Dii*. Why? saith he, you shall be as Gods: when his drift was to have had them Divels. Gen. 3. 4

3 By this we see whose practise it is to make the world run at random as it doth, and so many graceless Libertines, by a careless course to pass over their dayes in vanity, their years in folly, so long until they be taken by the evil day, when they think not of it, *as Birds in the snare, or fishes in the net*, saith the Wise man, and so become utterly undone for ever. Eccl. 9. 12

4 To muse of our end is none of our thoughts; ask our own hearts and they will tell us, all this is true.

Acts. 24. 25 To heare Saint *Paul* ſpeak of judgement to come, is too chilling a doctrine for our delightful diſpoſitions, and makes us cold at the heart, we cannot abide to ſtay upon ſuch auſterity: with *Felix*, we are not at leiſure, for this jarring muſick which ſounds not aright in the comfort of our worldly pleaſures, and therefore *will hear it another time*, haply not at all. By all which it is probable, that if any Phyſitian would take upon him to make men live ever in this world, what a multitude of Patients ſhould he have?

To think of death, it is *Acheldama*, a field of blood: but to let the time ſlide waſtfully, and our ſins increaſe dangerouſly, to promiſe unto our ſelves many dayes, to hear *Placentia*, and to be told of *peace, peace*, though ſudden deſtruction be never ſo near, is our pleaſing ditty, until the ſoul be rockt aſleep in ſin, and ſleeps as *Siſera* (which God forbid) he ſlept, but never waked again.]

1 Theſ. 5. 3
Jer. 8. 11.

Jud. 4. 21
Jer. 51. 39.

5 Merciful Lord, what will become

come of this at the laſt? If nothing elſe, yet the dayly inſtances of death before us doe evidently ſhew, what ſhall in like manner ſhortly betide our ſelves. The enterlude is the ſame; we are but new actors upon the ſtage of this world. The careleſs Libertine playes the fool: All are actors of ſeveral parts: they which are gone have plaid their parts, and we which remain are yet acting ours: onely our Epilogue is yet for to end. Our anceſtors gave place to us, and ſo muſt we to a ſucceeding poſterity, that ſhall remain when we are gone: there is no remedy, it cannot be avoyded.

1 It is a marvel above marvels that in a battle where ſo many before our eyes go to the ground, paying the debt to nature daily, our remiſs hearts can take no warning to enter into ſome remembrance of our ſtate. The neighbours fire cannot but give warning of approaching flames. *Mihi heri, tibi hodie*: Yeſterday to me, to day to thee, ſaith the wiſe man: whoſe turn is next, God only knowes, who Eccl. 38. 23.

knowes all. He that once thought but
Luc. 12. to begin to take his eaſe, was fain that very night, whether he would or no, to make his end.

Nolumus agnoſcere quod ignorare non poſſumus Cyp. de vanit. idol.

7 If nothing elſe, yet ſo many, ſo apparent preſidents ſhould move us to ſhake off this ſtrange forgetfulnes, unleſs that complaint of *Cyprian* be alſo verified; We will not know that which we cannot but know. Good Lord, into what a dangerous Lethargie of the ſoul are we fallen? when ſo many ſad ſpectacles before our eyes, which are ſo often ſounding in our dulleſt ears, can nothing move, or at leaſt ſo little, as ſuddenly all is gone! Our moving is with *Agrippa*, *in modico tantum*, but only ſomewhat which by and by is forgot and gone, and ſo we think of our end by ſome running fits, and no more adoe. Our Conſultations are, we will, and we will not: and ſo with the ſluggard nothing is done.

What long diſcourſe have we in greateſt meetings, but dead men are partly (if not chiefly) the ſubject of the

the same? How often hear we the solemn knell, when our selves can say; Well, some body is gone? Do we not pass by the graves of many, who for age and strength might have rather seen us lead the way? and yet for all this, we dream, as if there were no death at all.

9 Go to, saith *Salomon* to the slothful, sleep on, necessity will come upon thee like an armed man. Let fools, as they doe, but make a sport of sin, and say with the old Epicures, why, what have we to doe with death? They shall one day find that death will have to do with them, when he shall strip them into a shrowding sheet, bind them hand and foot, and make their last bed to be the hard & stony grave. Of which sort of men that moan of *Moses* may justly be renewed, *O that the people were wise, & would remember the latter things*! That they would call to mind, *The dayes will come*, and God knoweth how soon too, *When the keepers of the house shall tremble*, which are the hands; *when the strong*

ὁ θάνατος οὐδὲν πρὸς ἡμᾶς.

Deut. 32. 29.

Eccl. 12. 34.

men shall bow themselves, to wit, the legs; *when they shall wax darke that look out of the windowes*, that is to say, the eyes, *when the eares or daughters of musick shall be abased, when the Grashoppers* or bended shoulders *shall be a burden; when the wheel shall be broken at the cistern*, that is, the heart, whence the head draweth the powers of life; in a word, *when dust shall turn to dust again*, the joynts stifned, the senses benummed, the countenance pale, the blood cold, the eyes closed, the brows hardned, the whole body all in faint sweat wearied. In which words *Salomon* exhorteth the young man to remember his Creator in the dayes of his youth, and withal bids him look upon an old man, and there see a spectacle of infirmity indeed.

Jer. 22. 29. *O earth, earth, earth*, saith the Prophet, *hear*: the first *earth* may shew whence we were, the second, what we are, the third, what we shall be: and sure we cannot look upon the earth, but me thinks we should think of our graves.

10 Al-

10 Almighty God clothed our first Parents with the skins of dead beasts that when they saw what was about them; they might remember, by reason of sinne, what should become of them: when Christ shewed at his *transfiguration* upon the mount, *Peter* and *James* a part of his glory, he shewed them withal *Moses* and *Elias* two dead men, or departed from men which might be withal a remembrance of their mortality. When the Prophet *David* spake of mans uncertain condition, and certain end in the 49. Psalm; because it is so long before the most glorious amongst men in the eye of the world, will remember themselves to be but men; 1. he speaketh unto all, *Hear all ye people*: And lest any should think themselves exempted, then unto all of all estates, *high* and *low*, *rich* and *poor*, one with another: and because he would have it known to be a matter of importance indeed, he saith, *My mouth shall speak of wisdom, my heart shall muse of understanding*: uttering the self same

Gen. 3. 21

Mat. 17. 3

Psa. 49. 2, 3, 4, 5 1.

twice over, as if we might wonder what the Prophet had to ſay, which is indeed his own wondering; *Seeing that wiſe men dye as well as fools; that death gnaweth upon them, that their beauty ſhall conſume in the Sepulcher; that they ſhall carry nothing away with them: that all their pomp ſhall leave them, when they goe and follow the generation of their fathers: yet for all this they think that they ſhall continue for ever, and their dwelling places endure from one generation to another, calling their Lands after their own names. This is their fooliſhneſs*, ſaith he. And ſurely, as in many other things the wiſdom of man is fooliſhneſſe with God, ſo is it in this. Two ſhips meet in the Sea; thoſe in either of them think that the other goes, but they in their own ſhip think they ſtand ſtill: ſo is it with men, they ſuppoſe onely others to come towards their end, but not themſelves. The people of the Jews had their burying places without the City, but Chriſtians have them in, and near their Churches, as

if

if in their Devotions, there ought they to think both of Christs and their own death. 1 Cor. 11.

11 *Joseph* of *Arithamea*, a rich man, (as we reade in the Gospel) had a Sepulcher in his Garden: surely, in places where we take felicity, we should not but have a mention by some good thought at least of our mortal being: In all other affairs we are often vigilant, but in this which is the chiefest of all, so remisse, as if it were but a game. It is not so, the matter is weighty. John 19. 31

Therefore if wee would watch death, which in times of our greatest delights most watcheth us, and often taketh us too, then would we not live as we live, and sin as we sin, but give a thousand dalliances a bill of Divorce, as if for their baggage dealing, we should have no more to doe with them: then would we spend the time which we were wont to passe over in fruitless pastimes, in good and godly actions rather, which are wont to follow men alive and dead.

But so long as we live without consideration, and spend our dayes as if we had an estate of Fee-simple, or Patent at large to continue as we list, we commit sin as easily as *Beasts* drinke water, without remorse, without feare.

12 One of the greatest evils in the life of man, is a careless neglect of Gods worship: One of the greatest causes of this neglect, is the forgetfulness of his end. Therefore (saith *Gregory*) doe so many cast off all care of Christian piety, because they never care at all to mind their present condition, which is a condition subject unto vanity.

Greg. Mor.

When the Prophet *Ieremy* would shew the state of *Jerusalem*, to have become altogether irreligious, without mentioning many causes; he expresseth the maine cause in briefe, as thus, *Non est recordata finis*, She remembred not her end. So by this we see, *Sathan* hath no more dangerous device to draw men from God like *Absalom*, who stole away the hearts of

Lam. 1. 9.

2 Sam. 9

of the people when they were going downe to doe homage to *David* their King, then by ſtealing from their hearts a remembrance of their end.

13 The *Panther*, as it is written of him, knowing how beaſts fly from him, by reaſon of his ugly head which frayes them, thruſts onely his head in ſome ſecret corner, whilſt they gazing on his goodly ſpotted hide; nothing ſuſpecting their approaching end, ſuddenly he breaketh out and preyeth upon them.

So this foure-headed *Panther* Satan perceiving well how much delight men take in worldly pleaſures, hideth his deformd head; ſetting out his fine coloured skin, that is, the glory and vanity of pleaſant but dangerous delights, whilſt in the mean time, they neglecting their enemy, in the end he ſuddenly ſeeketh to entrap and devoure them.

Wherefore men had need to be prepared and vigilant in this reſpect, that they may be ever provided againſt his ſo ſubtil deceits and *remem-*

ber

ber their end, before it end them; that is, before it be said, as unto *Ahaziah*,
2 Reg. 1. *Thou shalt not come down from thy bed, unto the which thou art gone up*: And that which is chiefest of all before the soul by a consumption of sin pine to death.

14 Blessed Lord, who (were he not careless in the superlative degree) would not sometimes retire himself from this comberſome world, and remember that, which almost he cannot forget, *That he must needs dye.*

Aug. Ep. ad Dios. Why did God leave (saith St. *Austin*) the last day of our life unknown to us? Was it not because every day should be prepared of us? which preparing we may not neglect, upon pain and peril of loss for ever. Wherefore let them take heed in time, who passe over their dayes *Pharaoh*-like, *Atheist*-like, saying, *Who is the Lord?* when we should have said, who is *Pharaoh*? even a miserable creature.

Exod 5. 2. *We have sinned*, say careless men,
Eccl. 5. 4. *and what evil is hapned unto us?* iniquitie lies unto it self, and deceives sinners.

inners. God is not mocked: be they vell assured that death, like a *Serge*nt, sent from above upon action of ebt, at the suite of nature her selfe will sooner or latter atach and arrest hem all, and make them answer this igh contempt, where God himselfe s a party, at the Court of heaven.

Let them know that all must yeeld e they as strong as *Sampson*, as glorius as *Herod*, as mighty as *Alexander*. his Tyrant *Time* will sweepe them ll away: *Moses* upon the Mount *Abarim*, *Aaron* upon the Mount *Hor*, *Methusalah* after so many yeares. The holiest, the healthiest, where, or when ve know not, all must down when death commeth, wch death is like the Serpent *Regulus*, no charming can charme him We dayly see it and will ot stick sometimes our selvs to say s much If any happen to mention hat Proverb, wherein some affirm *hoe nemesse*, that man is a continuer for day or onely goeth forth to his labour untill the evening, as the Prohet speaketh: We make it a speech of course

Deut. 32. 49
Num. 20. 23.
Gen. 5. 27
ἐφήμερον.

course and custome, *We are all mortall*, tis true; but surely this we speak, *Magis usu quam sensu*, More of custom than feeling: for in very deed we remember nothing less, as if it were onely some arbitrable matter, or discursitive, *and so we bring our yeares to an end as it were a tale that is told.*

15 Of all other, we cannot sufficiently marvel, that old men, who for any long abode here, have not *quod sperent quidem*, that which they may so much as hope for, when as now drooping nature putteth them in minde that their continuance is not long, when bended back makes them look down, whether they will or no, and bids them think of the hearse or grave: to see these either addicted to the unsatiable desire of gain, or given unto the lightest behaviour of youth, shewes them to be far from this religious remembrance of their end. A Heathen Man would blush for shame, to see the unseemly matches and mariages of our time, where age and youth are yoaked together

Si in venis luxuriat, peccat, si senex, insanit. Sophocles.

thing

hing so contrary in nature, so unseemely in reason, as nothing more; and the inexcusable folly of age to be so far from a consideration of that which is seemely, both before GOD and man. *Tully* could say long agoe of evil government amongst men: Old mens weapons, what should they else be, but exercises of vertue? In Christianity more fiter were it a great deale for them to be at their devotions, than to do often as they do. *Isaac* thought it time at these dayes to commune of blessing and of his end: *My son, let me bless thee, I am old and know not the day of my departure.* Gen 27.2

Aptissima arma senectutis, exercitationes virtutum. *Cicer. de Senec.*

In the second of *Samuel*, and nineteth Chapter, *David* maketh offer to an old aged man *Barzillai*; that he should goe with him, and be in his Court at Jerusalem, in effect to live delightfully; but *Barzillai* on the other side, maketh a contrary request to *David*, that he might returne to *Gilead*, and dye in his own Countrey, and be buried in the grave of his Ancestors: as for any pleasure that he could, take. 1 Sam. 19 33

take, he said, his time was gon, his sen
of tasting was decaied, for sweet musi
he did not affect, whose time of hea
ring was now past: if he could so
that little space which remained, do
any good exemplarily, it was as muc
as they required. In this they doe
much labour in effect and more tha
sit at the sterne and governe, as tho
that toile and tosse otherwise But t
move age to this consideration o
their departure hence, the very be
holding of others that go before the
is in all reason sufficient.

It is said of *Paulus simplex*, an ho
Man, who took his name of his man
ners, flying the occasion of i ntice
ments offered; trembling in body, bu
constant in minde, by devotion h
grew to a great familiarity with Chri
so as upon consideration of human
frailty, he wholly addicted himsel
to the actions of piety, untill his dy
ing day. Now the old man seeing
many go before, ever fixed his eye up
on his end. In like sort, men we
disposed, as they drawneerer and nee
rer

r unto their end, are, or ought to be
ore devout every day than other,
ke those who diging in the Mine, are
oft busie, when they come neere
here the treasure lieth, and do as the
tural motion, which is more force-
le as it commeth neerer and neerer
the Center.

16 When the third Governour
er fifty, of whom mention is made 2 Kin. 1.
the second Booke of Kings, saw but 13.
s two fellow Captaines over fifty,
voured before him, they and their
ties, it went so neere his heart, that
which he fell down and besought the
an of God, that his life might be pre-
ous in his sight. How many fifties in
e yeares of mortality and war, have
e seene or heard, to have bin devou-
d by death? how many of our fellow
uldiers in this spiritual conflict, in
hich we all fight, have we seene dye
the field? How many of our deerest
ends have taken their leave, and
one before? and yet for all this, there
no comming to make humble sup-
ication (I say not, to the man of *God*
but)

but to God himselfe, that our li
and deaths may be precious in
Psa. 116. 15. sight, as is, saith *David, the death of*
Saints. The Publicans but hear
the Axe to be laid to the root of
tree, and that every tree which
not bring forth good fruit, shall
hewen down and cast into the fi
it made them come to *John* the *B*
Luk. 3. *tist*, with their *quid faciemus?* O wh
shall we doe to avoid these thing
The men of *Niniveh* hearing but on
of their imminent, end, it wrou
such and so great remorse in them
they all out of hand *fasted, put*
sackcloth, and sorrowed for their si
Ionas 3 8: When we discrie things afar off,
doe not so well discerne them, wi
ther they are so and so: After t
same manner, when we think of o
end, even a far off, we doe not co
sider what we are; how morta
but we are forgetful: as *Nebuch*
Dan. 2. 5. *nezzar*, I saw (saith he) a vision, but
is gone.

17 Often hath God knocked at th
doore of our hearts to advertise us
mortali

rtality. For, who is there that hath
t sometime experience in himselfe
feeling the infirmity of his decli-
g nature, by avoiding the perils of
parent danger, besides the sundry
rning to this effect, whether he
ist? and here we may all wonder at
e mercy and patience of God, who
these motives doth admonish us of
r approaching end. But yet for all
s, how litle humbling of our selves
here before him whose dominion
cheth *unto the ends of the earth* 1 Sam. 26
ose power is above all powers, from
neration to generation, world without
d who bringeth to the grave and rai-
h up again!

18 What a dangerous course is it,
ver to awake Christ, though the
ip leake and be often in peril of
owning? never to think on God
il we stand in need of him, never
gin to live, until we are ready to 1 Thes. 4:
e? never to call to minde that *time* 16
times, until we hear the Trumpet John 5. 25
nding? until we see the Graves 2 Pet. 3. 10
ening, the Earth flaming, the Hea- Mat. 16. 27.
vens

Mat. 2. 41. Apo. 6. 16 vens melting, the Judgement hasting the Judge with all his Angels coming in the clouds to denounce the last doome upon all flesh, which will be unto some *Woe woe?* when they shall cry unto the Mountains to cover them, and for shame of their sin hide themselves, if it were possible in hell fire. If we have any feare, this should move feare: if any remembrance, this should cause a careful remembrance of our end. O consider saith the Prophet, you that forget God

Ps 50. 22. *lest he take you away and there be none to deliver you. Salvation is a matter of great earnest,*

Mat. 25. 3 Luke 2. 37 19 Our Saviour Christ by those Parables of the *Wise Virgins*, and *watchful servants*; what else doth he teach his Disciples, and us all, but in a weighty a cause to be careful indeed. We have as much need as any that ever lived under the cope of heaven considering these sinfull dayes.

Gen. 6. 5. When God said, *The wickedness of men is great upon earth*, it was time for *Noah* to prepare for an *Arke to save* himself

mſelfe. When once the *crie of Some was aſcended to heaven*, it was me for *Lot* to think of his departure to the *Hil-countries*. As in the ſick an, ſo in this world: After many ong fits, when it begins to trifle idle with every fancy we may partly gaer by theſe ſickly ſignes, which way is drawing, and ſay, *God of heaven pt that world, for it is a weak world eed.* Gen. 29. 14.

Theſe be no dayes to live ſecurely but rather time and high time is it every one to amend one, that God y have mercy upon us all. Have we t example by them that *ſleepe until Bridegroomes comming*, that every ock will not be ſufficient warrant enter; By him that *wept for a bleſg*, when it was too late, that every h will not be ſatisfaction for our s? Tis moſt ſure, and we had ed to looke to it in time: *where the e falleth there it lieth.* And as the laſt y (ſaith Saint *Auſten*) of our life veth us: ſo ſhall the day of doome de us. To let all alone untill it be Matt. 25. 13. Gen. 17. 38. Eccl. 11. 3

too

too late, was their folly, who long since were drowned in the flood. That cast onely for wealth and ease, was worldly wisdome, that made a sudden farewell from both, *when the night his soule was taken from him* taken from him, and so not yeelded him. To defer all unto the last push, never entring into a religious remembrance of our end, is an effect of that ill spirit, called sensual security, which kinde of spirit is not cast out but by fasting and prayer.

CHAP. IV.

How behovful it is for every Christian man, soberly to meditate of his end which is his happy condition in the life to come.

IN the whole tenure of a Christian life, no part more heavenly than that we spend in a religious meditation, no subject more neerely concerneth the state of man, that often be-

te upon a *remembrance of his end,*
ich is his happy conuersion in the life
ome; wherein consisteth the centre
ll his desires, the harvest of all his
ours, his sure and most happy re-
e for ever.

How behoveful then is it for every
to sequester himselfe sometimes
m incumbrances of the world, *Va-*
Deo to be at leisure for God, and
all his best thoughts to counsel to
business of his soule: the mani-
effects of so good a practise will
ly shew and approve as much. For
o is there that with *Ezekias* will
faile to set his household, his life,
soule, and all in order, when once
t of the Prophet *dispone domui tuæ* Esay. 38. 1
rs it selfe? O man unto thy best,
best disposed meditation, *Set thy*
se in order. Now there is, *Domus*
cientiæ, a house of thy conscience:
us corporis, a house of thy body:
us familiæ a house of thy family:
us eternitatis, a house of eternity;
these must be set in order by thee.
house of thy conscience by good
life

life, wherein thou mayeſt live quiet
according to that, *revertere anima*
requiem, turn unto thy reſt, O m
ſoule. The houſe of thy body, by ke
ping it pure, according to that of th
1 Theſ: 4 3 Apoſtle, *This is the will of God, eve*
your holineſs. The houſe of thy fami
ly, by well governing it, and diſpo
ſing of theſe temporal bleſſings at th
laſt, according to this of the Prophe
Eſay Diſpone domui tuæ, ſet thy hou
in order. The houſe of eternity, b
mercifulneſs unto the poore, acco
ding to that of our Saviour, *Luke* 16
Make you friends of the riches of i
quity, that when you ſhall want, they r
ceive you into everlaſting habitatio
Who is there that will not ſit dow
and caſt over his bils of account, b
fore he run too far in Arrerage
that thinks throughly he ſhall (beto
long be) heare his Maſters voice
Luke 16. 2. warne him out of office, *Jam non p*
ris villicare, Thou ſhalt he no long
Steward?

2 In a generality, how this or
like remembrance cauſeth a caref
direct

direction of all our life, when any temptation doth come, that of the wise man doth briefly express: *My son, remember thy end, in whatsoever thou shalt take in hand, and thou shalt never do amiss.* Eccl. 7. 40

3 This remembrance, if it did sink into the heart, whereas often like a piece of musick it soundeth in the ear, then would it work better effects in the world then commonly it is wont. If covetous men, who seem possessed with a spirit of having, who like *Moales* and *Ants* are alwayes turning in the earth? If the proud, who like Giants with contempt disdain the meaner of the world, who are made of the same mould as well as they are, did deeply consider that of the Heathen, *Mors sceptra ligonibus aequat*, that death equals all and that all ere of these dayes shall become a clod of earth, when the same Death like a strait searcher will see that they carry away nothing with them, when they must strike sail, when those lofty looks shall be laid full low, and all

their glory be Eclipſed; ſome good thought to this effect, would make
2 Kings 5. 18. them keep within compaſſe, and ſay with *Naaman* the *Syrian*, *God be merciful unto us in this one thing*, that we think not oftner of our end.

4 Would any *Ammon* commit that freely in the ſight of God, which he
2 Sam. 13. ſhameth to commit in the ſight of the meaneſt of all Gods creatures?
1 Reg 33. 9 Would any *Ahab* oppreſs and wrong poor *Naboth*, if he did himſelf remember he were but a ſojourner, as were his forefathers, that ſhortly he muſt become worms-meat; and that after an evil courſe he muſt then go to answer for all, when the heart ſhall ſee
Jo. in 22. 3 for wrong offered, many a cold pull and the ſin of oppreſſion lie upon the ſoul as heavie as lead?

Some there are (ſaith *Job*) that remove the Land-marks, that lead away the Aſſe of the fatherleſs, that make the poor turn out of their way: many are ſo far from doing good, as not to harm others may be accounted a great benefit received from them. Doth no

the crying ſin of oppreſſion, like *Abels* blood go up to God: ſeeing there is *vox ſanguinis*, a voice of blood, which is *vox juſtitiæ*, a voice of Juſtice? aſſuredly it doth, it doth.

Is there an *Ite maledicti*, go ye curſed, for them which do not feed the hungry? and ſhall they go free that take away the bread of the hungry? Is the puniſhment ſo great for them that lodge not the ſtranger? and is there nothing for them that wrong the fatherleſſe and ſtranger? If thoſe who cloathed not the naked, find it ſo hard a doome, what may they feare that take away the clothing of the naked? Well, there will come a day, when men may wiſh they had ſhewed mercy. Matt. 25. 41.

Our inferiours (ſaith a godly Father) do ſo look for our mercy, as we at time of need would look for Gods mercy. Our Saviour Chriſt, to fore-warn Revolters, ſaid, *Remember Lots wife*: So it may be ſaid to adviſe all oppreſſors, *Remember poor Naboths Vineyard.* *Greg. Naz. de pauper. amand.*

5 To call to mind that this world and the glory thereof so soon passeth away, that we are *here to day, and gone to morrow:* If nothing else, yet with men of reasonable capacity, this were enough (were it considered) to quench the thirst of Avarice, to hold in the hand of revenge; in a word, to contain all men within the lists and limits of a Christian and conscionable course: But because this is not considered, therefore so many live as though they had no souls to save. *Such is the calamity of our time: Non sic erat à principio,* but it was not so from the beginning: when good men remembered another world, considering they were not born for themselves, but for the good of others, and *nihil Deo similius quam adjuvare quam plurimos,* that there was nothing more resembled God, than the doing of good to as many as they could: This they remembring, they departed from the world, first in their desires, then in deed.

Ger. 23. 4. The godly Patriarchs, in purchasing

onely

onely a place to bury in, what doth it else but manifestly shew unto succeeding posteritie how mindful they were of their departure hence? That Song of *Moses* which the ancient Fathers say, the people of God used in forme of a dayly prayer, to wit, the 90 *Psalme*, wherein both mans frailty is acknowledged, as also this Petition pathetically inferred, Lord, *Teach us to number our dayes*, doth it not shew unto us, with what devotion they dayly entred into a remembrance of their end! Ps. 90. 12.

Where is that mindfulnesse of *Abraham* so great a Patriarch, who confessed himselfe to be but dust and ashes? Gen. 18. 17
of *Job*, who dayly waited till his changing should come? Of *King David*, who made no other reckoning of himself but to be onely a stranger amongst them? of the Apostle Saint *Peter*, who counted his continuance here but an abode in a Tabernacle, which he shall shortly lay off? Tabernacles were onely for men in warfare, and Pilgrims; to shew while we Job 14. 14. Psa. 39. 12. 2 Pet. 1. 13.

are in these bodies, we are no other but men ready to remove. Of the old Christians, who coming to that Article in their Creed, *Credo carnis resurrectionem*, I belive the resurrection of the flesh, should add this speech, *etiam hujus carnis*, even of this, pointing to some naked parts of their armes or hands, or alluding to that of the Apostle, *this mortal*. How far these were from setting their repose here in earth; Nay, how mindful they were of their departure hence, we may hence easily perceive.

6 Amongst Heathen men, the Emperors, when they were crowned, the Sepulchers of the dead Men were shewed unto them, and they asked What one should be made for them? thereby putting them in remembrance that they must look for no other, but themselves shortly to have the like. The old Saints and Servants of God, (who lived in a continual farewel from the world) did like wise Merchants, alwayes thinking of their return, endeavour to take up Treasures by

Bils

Bils of receit, where they ſhould ſtay and make their abode for ever.

7 *Jacob* was careful for his journey to *Haran*: *Jacob* ſlept the ſame night God ſhewed him a Ladder, the top whereof reached to heaven: *Iacob*, that is the journy which thou and all Pilgrims ſhould be careful of indeed, there is the great paſſage to heaven. Gen. 28. 1.

8 The Philoſophers who ſaw no further than the clouds of humane reaſon, perceiving the declining courſe of humane nature, could ſay, *The life of wiſe men, what ſhould it elſe be but a continual meditation of death?* But the Apoſtle telleth us in effect, the life of Chriſtians, what ſhould it elſe be, but a meditation withall of a better life after death? and therefore ſaith, *Set your affections on heavenly things, and not on earthly.* The nature of the earth is cold and dry: ſo are earthly affections to devotion and piety; the earth ſtands ſtill, and hath the circumference carried about it: ſo are Gods benefits about earthly-minded men, and they are not at all moved. The earth

doth often keep down the hot exhalations which naturally would ascend: so do earthly affections keep down many good motions, which would make us often enter into some good remembrance of God: the earth is heavy, and heavy things goe downward; and therefore earthly affections go that way, to observe withal what is required of us in the quality of the earth, which is to be fruitful after tilling and manuring: so must we be after Gods graces, because the ground that receiveth blessings from God, and brings forth Bryars, is subject to a curse.

9 If any to exercise himself continually in this speculative remembrance, would keep a Catalogue to this end, and often recite by name how many grave Counsellors, how many worthy men of Armes, and Gallants of the world, how many of his neareſt familiars he had known within this few years to have flourished with their troups and trains after them, saying (good Lord) *Hath not the*

the pit shut up her mouth upon them? Are they not gone as wind that passeth, but returneth not again? surely (saith *Job*) *their houses shall know them no more.* Are they not dead and rotten, are they not all gone almost, as if they never had been? might he not hereby call himself to a remembrance of himself? why should men make so much account of this world, that is so vain and transitory?

Again, what more effectual means is there to make us shake off the allurements of this life, as *Paul* did the Viper into the fire, then this or the like religious meditation of our end? Acts 28.

10 Almighty God would shew the Prophet *Jeremy* his will in no other place than a house of clay, the state and condition of the despisers of this world; to signifie, that we are best lessoned where our frail estate may be best considered. Jer. 18. 3.

The Prophet *Esay* must not say it, but cry it: To cry a voice of moving and mourning: what must he cry? that all flesh is grasse, and the glory of Esay 40.

man is as the flower of the field. He must not cry that poore men are grass, or weak men are grass, or old men are grass, or some men are grass, but all men are grass: And that the glory or cheife felicity of the world, is but as the flower of the field.

Eccl. 10. 12. The wise man could not but wonder, why any should be puffed up with Pride, considering what he was: *quid superbis terra?* O earth (saith he) why art thou proud? As if all our pompe, and our selves too were no beter than the ground we tread upon: *Formavit* Gen. 27. *Deus hominem de limo terræ*: And God made man of the slime of the earth: not of the fire or of the aire, lest he should be apt to mount or aspire in his own conceit, but of the earth which occupieth the lowest place.

A strange case to see the meanes of our beginning, and yet to be arrogant and exalt our selves: to consider upon how weake a foundation we stand, and to care for nothing less! If we will needs be high minded would to God we would set our mind, *on] hea-*

venly

venly things, or things on high. Col. 3. 2.

11 For consideration, necessary it is, to think on that which must necessarily befall: were it but onely for that which stands like the law of the *Medes and Persians, Constitutum est omnibus semel mori*, It is enacted, that all must once dyé: this were enough to cast a cloude over all our fairest delights: But the same *post autem judicium*, there is somewhat more behinde, and that is called the time of judgement. This once possessing the heart, there needed not so many Penal Lawes to deter them and their affections (which are often so far out of square) from extreme impiety: amongst lawes, some are antiquated, as that of divorce; some changed, as that of circumcision; some dispensed withall, as that of the Sabbath: but this *Statutum est*, that all shall dye and come to judgement it is neither antiquated nor changed, nor dispensed withall.

Therefore the remembrance of the foure last things which the old Writers

ters ſo often mention: that is, the joyes of heaven, the pains of hell, the day of death, and the time of judgement to come, doe worke in us foure effects: the firſt is, a fear of God: the ſecond a carefulneſs not to offend our neighbour: the third, a contempt of the world: the fourth, a deſire to live devoutly for the time to come.

11 The Cock (ſaith one) fearing the Eagle, and the Hawk, hath one eye fixed on his meate, and the other often directed in the Aire: ſo a provident godly man providing before hand things neceſſary, hath reſpect unto the Eagle, of Chriſts comming in the aire to judgement, as alſo unto the Hawk who is Death, therefore called *Rapax*, becauſe it ſuddenly ſeezeth and prayeth upon all.

Caſſian. 18. 12 A generall reſtraint from evil (ſaith *Caſſianus*, an ancient Writer) is a mindefulneſs of death; which the Ægyptians perceiving, thought a bare reſemblance thereof all trembling and ſhaking, brought in at their ſolemneſt feaſts, to be a ſpeciall mean to move the

the beholders to all ſobriety.

14 The *Centurion* in the Goſpel who otherwiſe was far off from the acknowledging the Saviour of the world, when he ſaw the veile rent, the earth move, the ſtones cleave aſunder, the heavens mourne in black, and after all, the graves themſelves to open and yeeld up the dead bodies of the Saints, a ſpectacle of death; amidſt all, was moved to give this teſtimony, *Surely this was the Son of God.* Mat. 27. 25.

Seeing then that hence ariſe ſo forcible motives unto a godly and carefull direction of our wayes, did we but ſometimes behold that pale horſe, and him that ſits thereon, *whoſe name is Death*, in our muſing diſpoſitions, it would make us trample under foot many alluring occaſions, and cauſe to ſtep back in purſuit of ſome ſinfull vanities, which we follow ſo faſt as we doe. Rev. 6. 8.

15 The Holy Ghoſt reſembling the ſtate of man, *To the graſs, to a ſhadow, the ſmoake, a vapour, a flower*, things of ſo ſmall continuance, what elſe Pſa. 148. 5. Job 7. 7. Jam 1. 11. Pſa. 102. 8. James 4. 14 1 Pet. 2. 15

elſe ſhould it intimate unto us, but a conſideration of our unconſtant and variable eſtate? The chiefeſt of mans glory is reſembled to a flower; and a flower is a thing of no long continuance, the cold nips it, the heat withers it, the Sithe cuts it down; though it ſeeme never ſo faire, it will wither of it ſelfe; the *Graſſe*, *the ſhaddow*, the *Vapour* the *Smoak*, what elſe are theſe but vaniſhing things?

16 The Apoſtle Saint *Peter* writing unto the diſperſed Iewes, and converted Chriſtians, to draw them from carnal deſirs, uſed this as an argument of effect, *I beſeech you as Pilgrims and ſtrangers*: as if he ſhould have ſaid, ſeeing you are in this world but as way-faring men, ſtay not your ſelves upon carnal deſires, the very bane of your ſoules; abſtane from them, flye them.

Obſecro vos tanquam Advenas & Peregrinos.

It is the manner of ſtrangers not to intermeddle with many, much leſs dangerous attempts: but as wiſe men and circumſpect men, to remember they are onely in the way to a further home,

home, of more continuance, where they are to make their abode.

Againe, the life of man (saith *Iob*) is a warfare; and men in warfare have ever death before their eyes: wherefore saith Saint a *Austin*: Let us meditate in this life of nothing more than of our pilgrimage, that here we shall not alwayes be; preparing our selves rather to that place, whence we shall never depart, but have a sure stay for ever. And Saint, *Ierome* saith, He, that doth remember that die he must, little regarding things present, ever hasteth towards things to come.

All which the old enemy of man perceiving to be behoveful for man, seeketh nothing more than to draw him from this frequent Meditation of death, cheifly by the pleasurable allurements of entising vanities.

16 The Hunter when he seeketh to take rhe Tygers young one (which is onely one) is said to set up Looking-glasses where the Tyger should pass along in seeking her young, which she doth sometimes by straying abroad, lose;

a *Nihil aliud in hac vita peregrinationis nostræ meditemur, nisi quia hic non semper erimus, & ibi locum bene vivendo præparabimus, unde nunquam migrabimus. Aug. 13 Tract. in Ioan.*

b *Qui quotidie recordatur se esse moriturum, &c. Hier. ad Paul.*

loſe; finding in the glaſſe a reſemblance of her ſelf, leaves the purſuit, and loſeth her young. This old Hunter, perceiving mans induſtry in the conſervation of that which is one, and onely one, his dear ſoul, would by many goodly ſhewes, make us neglect this religious care, and ſtay our ſelves upon every frivolous delight, ſo long that we clean forget whereabout we go, and ſo hazard that which the Prophet calleth moſt precious, even the *redemption of our ſouls*.

Pſal. 49. 8.

17 But the provident Chriſtian man, knowing how dangerous it muſt needs be for the Bird to take delight amidſt the gins and ſnares of the *Fowler*, makes no ſtay upon theſe inticing evils, ſoares aloft, and taking the wings of contemplation, thinks of the joyes of heaven, the pains of hell, his own death, and the death of the *Son* of God, for the ſalvation of us all: with *Daniel*, ſtrewes aſhes; and aſhes ſometimes keep fire, as thoughts of our mortality doe Devotion: he ſtrewes theſe aſhes, to deſery the ſteps of

of death, who ſtealeth along, and eateth out the continuance of our dayes: or like a skilful Pilot, who often ſits at the ſtern, looks unto the Stars and Planets, bears off from the ſhelves of many dangerous occaſions, that ſo by the proſperous gale of God his holy Spirit, he may put into the Port of everlaſting reſt.

18 No ſervants more orderly uſe their maſters talents, then thoſe who ever fear their maſters ſudden return. No houſholder more ſafe than he, who at every watch ſuſpects the theevs entring. When that of the Prophet *Eſay* calls us aſide from the world, and tels us ſoftly *morere*, Man, thou ſhalt dye; it makes us penitent for the time paſt, and reſpective for the time to come, cauſing the fear of God to have a predominant force in this our natural, and otherwiſe weakly conſtitution. Luk. 12. 33 Mat. 24 23

19 To meditate therefore of our end at our lying down, which doth reſemble the grave, and our riſing up, which may mind us of a joyful reſurrection

surrection, to make this *remembrance* the key to open in the day and shut in the night, is a behoveful practice, and we shall soone perceive it by the manifold effects, which doe thence consequently insue. It will make young men more heedful in their wayes, old men more feareful of their workes, all men more provident for the time to come.

Gen. 24. 63. 10 *Isaac* upon *Sarahs* death went forth to meditate: having lost *Sarah* he met with *Rebecca*. We sometime lose earthly comfort, but going forth religiously to meditate upon God his excellency, and our own frailty, we meet with *Rebecca*, better comfort, that is to say, heavenly. Lord, teach us to number our dayes, that we may apply our hearts unto wisdome.

CHAP.

CHAP. V.

That the ſtate and condition of the life preſent, may juſtly move us to this conſideration.

AMongſt the manifold reaſons which may induce us to this religious remembrance of our end, none more effectual than a due conſideration of our eſtate preſent. For what is our life but a *Ionas* Gourd ſuddenly ſprung up, and by and by withered againe and gone? But a *Iacobs* pilgrimage, the dayes whereof are in number few, and in condition evil? Gen. 47. 9

The tempter (ſaith Saint *Ambroſe*) ſhewed the glory of the world in the twinkling of an eye, which ſhall vaniſh too in the twinkling of an eye. What is all our glory, but as the viſions which *Eſdras* ſaw, goodly to look upon, and vaniſhed in a moment? Or as *Nebuchadnezzer* Image, that had a head of gold, breaſt and armes of ſilver, and yet one daſh with a ſtone *Amb. in Luc.* 1 Eſd 8. Dan. 2. 33.

out

out of the rock, brought all to ruine? May it not be ſaid of the goodly pompe & moſt glorious ſhewes, which we ſo much admire amongſt men, as Chriſt ſaid of the buildings of the Temple, *See you not theſe things? verily there ſhall not be left a ſtone upon a ſtone.* As if little or no mention at all ſhould be left of all.

Ariſt. de Nat. An. 3. Are we not compared to certain ſmall Flies that live neere the River *Hiſpanis*, which in the morning are bred, at noon are in their ful ſtrength, and at night they make their end and are gone!

Chriſt our Saviour ſaid of his being here amongſt men, Yet a little while am I with you. *David* called his life and death a going forth, and a comming in. What are the things of this world? as for popular applauſe, is it not much like ſmoake which the higher it mounteth, the ſooner it vaniſheth away? And for beauty, doe not ſome few fits of a Feaver marre all the faſhion? O the inconſtancy of all worldly glory, in which there is nothing

hing ſure, no more than is of a calme n the Sea becauſe it is ſtill ſubject to a ſtorme!

2 All this ſtately and Pageant-like pompe ſhall vaniſh away and come to nothing, as if it never had beene.

He that had come to the Tombe of *Alexander* the Great, and there found interr'd within the compaſs of ſeven feet, Him, whom a whole world could not ſuffice, might he not have juſtly ſaid, Is here the Mirrour of the world? Is here the flouriſhing Monarch of his time?

O world, moſt unworthy to be affected of us! where are the riches that poverty, hath not decayed? where is beauty, that age hath not withered? where is the ſtrength, that ſickneſs hath not weakened? where is the pompe, that time hath not ruinated? I ſay not of men, but even of Cities, nay, Empires themſelves.

3 We are but Tenants at will in this clay Farme; the foundation of all the building is a ſmall ſubſtance, alwayes kept cold by an entercourſe of ayre

ayre; the pillar whereupon the whole frame ſtayes, is onely the paſſage of a little breath: the ſtrength, ſome few bones tied together with drie ſtrings or ſinewes: howſoever we peece and patch this poore cottage, it will at laſt fall *In manus Domini*, Into the Lords hands, and we muſt give ſurrender when death ſhall ſay, *This or this mans time is come.*

4 Firſt, we mourne for others: little after others mourne for us. Now we ſupply the places and offices, and heritages of them that were before; and ere long be, others ſhall come afreſh in our roomes, and rule where we rule, ſway where we ſway, and poſſeſs all which we have ſcratched together with care, kept with feare, and at laſt left with ſorrow.

Whereby we ſee, that we came not into this world to build houſes or purchaſe lands; to joyn houſe to houſe, but rather by this our ſhort continuance we are put in mind to have *temporalia in uſu æterna in deſiderio*, Theſe temporal things in uſe, but eternal

things in desire: *To use this world as if we used it not, and so be gone.* 1 Cor. 7: 31

5 To this short continuance of life may be aded the miseries of the same. For all is not life we here live. When *Job* said, *Man that is borne of a woman, hath but a short time to live*, he by and by sheweth how this time is annoyed, and is (saith he) full of misery: *Anni humanæ vitæ pauci, arumnæ multæ*: the yeares of all mans life are few, but the griefs thereof (saith one) *are many*. Hereupon by the Grecians, the first day of the life of man, was called γενεθλιον γενεσις τῶν ἀθλῶν that is to say, *a beginning of a conflict*; our ingress and egress, and progress too is with sighs of sorrow. Saint *Austin* saith of mans first entrance into the world *Nondum loquitur, & tamen prophetat*: A tender infant not able to speak, and yet doth by teares prophesie of the sorrowes incident in the life of man. The males from *Adam* cry *A*; the females from *Eve*, *E*: all shew signes of sorrow. Job 14. 1:

6 Come we to our new birth, ac-

cording to grace: doe we not in baptisme take our Prest money, to fight the battle under the banner of Christ our Captain? And thou needest not (saith Saint *Augustine*) care to fight against many enemies; for be thou well assured many enemies will fight against thee which combate *Cyprian* declareth after this manner: *If thou O man overcome covetousnesse, covetousnesse being overcome, some evil affection will assail thee; if that evil affection be strangled, vain-glory will allure thee; if vain-glory be despised, wrath and desire of revenge will incense thee; if wrath be pacified, then pride will puffe thee up; if pride be allayed some other enemy will step in to give thee a fresh assault*: As if the whole life of man were no other but a continual hacking and hewing at, and off, these *Hydraes* heads of sin.

Aug. de pug. Anim:

Cyprian. de Mort.

1 Cor. 15. The last enemy that shall be destroyed is Death: to shew, that until Death be come and gone, an end of enemies will never come. When we see day-light some go down, we perceive there-

no peace to be looked for with this enemy; from our swadling cloaths to our winding sheet we dye dayly.

I heard a voyce from heaven, saying, (saith Saint *John*) *blessed are the dead which die in the Lord, they rest from their labours*: as if the *Saints* never rest, until rest and blessednesse, and dying in the Lord meet together. Ap. 14 13.

8 Here frail Nature is the field, wherein we must be ever toyling: sin is the Jebusite, that will be ever troubling: the World is the Step-mother to Gods children, that will be ever chiding: afflictions are the waters where our *Gideon* will try whether we are fit souldiers to fight this battle: the Apostle saith, *Castigat omnem filium*: If every son, then none excepted, no, not his own naturall son. Judg 7.4.

9. We reade in the eleventh, sixteenth, and one and twentieth of the book of *Numbers*, that the people much murmured in the Wilderness, thinking after their deliverance out of *Ægypt*, to have found their sweetnes Numb 11. Numb 16 Numb. 21

there; the people were deceived; God kept that until they came into the Land of Promise.

We must not looke for our happiness here, God keepeth that until we come into the Holy Land. Here we are every day gathering Manna: when the long Sabbath comes, then we cease gathering. *Ioseph* gave his brethren provision for the way, but the full sacks were kept in store, until they came home unto their fathers house. God gives us here a taste and assay of his goodness, as a good Merchant willing to have our custome for greater commodities: but the full sacks are kept in store until we come unto his heavenly kingdome.

Gen 42.

10 For this life, *Adam*, *In sudore vultus tui*; *in the sweat of thy browes, thou shalt eate thy bread.* Nay, *Adam*, *in laboribus comedes cunctis diebus vitæ tuæ*, *In labour and sorrow shalt thou eate thereof, all the dayes of thy life*, until thou returne unto the earth, out of which thou wert taken. As if the dayes of men, by reason of sin, were

no

no other, but the dayes of ſorrow, becauſe every day hath *ſuam militiam, his griefe*: and every night, *ſuum terrorem, his terrour*. So that in this, the ancient ſaying will be verified: *Humana vita, non eſt vita, ſed calamitas; the life of man is rather calamity than life*. As one toſſed with ſtormes, may rather be ſaid to have beene long toſſed, than to have ſailed far, ſo may men be ſaid, rather to have been long troubled, than to have lived long.

11 If one have goods and treaſures, he liveth in travel, and is fain to impriſon them under lock and bolt, for feare they ſhould fly from him. If he be deſtitute and needy, he liveth in griefe, becauſe want is grievous unto mans nature. If he be in high eſtate, he is either envied or envieth, as if the cheife felicity of worldlings were infelicity; and no other but *Splendida miſeria, a very shining misery*. If we will heare *Auguſtus*, ſo great a Potentate, we ſhall finde him wiſhing rather to leade a private life, than to enjoy the whole Regal Empire of the

Weſt. *Cyrus* King of *Perſia* was wont to ſay, that if men did but know the infinite cares he ſuſtained under an Imperiall Crown, he thought no man would ſo much as ſtoop to take it up.

12 If theſe who had the chiefeſt glory amongſt men, found all ſo wearieſome, much more may the Chriſtian ſoul reſolve, never to ſing her ſweet *requiem*, until ſhe come to bear a part in that joyfull Quire of Saints and Angels above in Heaven: if ſhe cannot ſing with the Angels, *In earth peace*, ſhe ſhall one day ſing, *Glory be to God on high.*

For the delights of ſinne, they goe down as the wine, (ſaith *Salomon*) pleaſantly at the firſt, but at the laſt they bite like a Serpent: *Oblectant ſenſum, interficiunt ſpiritum*; *they delight the ſenſe, but ſlay the ſoul*; And are as the Roſe when the flower is gone, there remains nothing but a prick. In a word they play us a very Tragedy, howſoever they begin with applauſe, yet at the ſhutting up of all they

they will end with horrour.

In the mean time do we not see the vices themselves reward their followers with sundry griefs and infirmities? And is not their fairest end oftentimes extream penury? As if God would have licentious livers feel the smart of their own rod.

13 For the World it selfe, doth it not (saith Saint *John*) *passe away, & concupiscentia ejus, and the lusts thereof?* Doth it not shew men a very *Judas* part and betray them unto *Satan*, saying, Whom I kisse with a feigned signe of love, *take them torture them.* Which is enough to make them out of love with the same world, and with *Lot*, to get them from *Sodome*; or with the Saints to come out of *Babylon*, the affections of a sinful life, that they be not partakers of the punishment to be inflicted upon the same. Apo. 18 4.

14 Now to come a little to the state of those in this world, whose inheritance is above: what else do they find it, but a main sea of calamities,

where they are toſſed with the billowes of many ſtormes, and doe feele this paſſage full of bitterneſs? leſt they ſhould take too much delight in wallowing and rowling to and fro upon worldly pleaſures, God doth ballaſt their ſhip with ſome affliction.

To ſee the ſtate of GODS own friends, there was never yet a *Moſes*, but had a *Iannes* and a *Iambres* to reſiſt him: never was there a good *Ioſeph*, but he had in his own fathers houſe unkinde brethren to envie him: never an *Elias*, but a *Ieſabel* to hunt him: never a *Paul*, but an *Alexander* to doe him much evil; never a Reverend *Athanaſius*, or moſt learned and painefull Biſhop of his time, but bold ſpirited Schiſmaticks wrongfully maligne him.

Exodus 5. 7. 11. Ge. 37. 11. 1 Reg. 19. 2. 2 Tim. 4. 14. *Socr. Hiſt. Eccl. lib. 1. Chro. 20.*

Wherefore to have enemies in this world, we muſt be content: it was his caſe, that now ſits at the right hand of God in heaven. To ſuffer perſecution, it is no new accident, *Sic perſecuti ſunt Prophetas, qui fuerunt ante vos*, ſaith our Saviour to his Diſciples,

Mat. 5. 12.

ciples; the Prophet of old drunk of the ſame Cup, *all ſuffered.*

15 From this annoyance we may come unto the domeſtical, or home-troubles, within our ſelves, even our fleſh, of which we may ſay as one ſaid once of a troubleſome neighbour, *Nec poſſum vivere tecum, nec ſine te: neither can I live with thee nor without thee*: becauſe *Adam* was diſobedient to God, Nature is diſobedient to *Adam*. *Hagar*, the bond-woman is very diſdainful towards her miſtriſs *Sarah*, to wit, ſin inſuſed grace: where the rebellious appetites conſpires againſt the Regiment of reaſon; where our will, like another *Eve*, is ſtill provoking us to reach after the forbidden fruit; where ſin like *Tarquinius* the proud, would tyrannize and uſurpe a perpetual dictatorſhip. This ſin is a ſword in the heart, a ſerpent in the boſome, poiſon in the ſtomack, and a theefe in the houſe: It wounds Nature, it ſtings the Conſcience, it kils Charity, and ſpoiles us of the favour of God, which is greater then all. When Gen. 16. 4. Rom. 6. 12.

Abimelech reigned, down went *Gideons* children: so is it with sin, when that swayeth, down goe the fruits of Faith.

Again, for the condition of the world: In pleasing men, we often incur a greater loss by displeasing God: by pleasing God (which is the best of all) we oftentimes displease men: but it makes not so much what the standers by think, so he like of our race that gives the Garland.

Thus, which way soever we cast our eyes, we see and finde that of the
Ec.40.12. wise-man verified, *Great travel is created for all men, and a heavie yoke for the sonnes of* Adam, *from the day they come out of their mothers womb, to the day they return to the earth, the mother of all things: from him that sitteth on the glorious throne, unto him that is beneath in earth and ashes.*

16 This is the estate of all in general; sinners corrected, sons chastened,
Ap.14.11. nay, the evil themselves much tossed and turmoyled. They that worship the Beast (saith Saint *John*) have no rest day

day nor night, as they have not who make an Idol of ſenſual pleaſure. Look how many vices, ſo many Furies are wont to haunt the vicious minded men.

The Prophet *David* ſaith, *They that run after a ſtrange god, ſhall have much trouble*, as they who have made their droſſie *Mammon* their god, their glory their god, the world their god, their belly their god, as the Apoſtle ſpeaketh; for ſo do Epicures, whoſe ſhrine is their Kitchin, whoſe Prieſt is their Cook, whoſe altar is their Table, and whoſe belly is their god: when they have all done (ſaith Saint *Jerome*) aſſuredly they find greater puniſhment than pleaſure, diſeaſes of body, anxiety of mind. Pſa. 16 4. Phi 3. 19. *Majorem lœnam quam voluptatem, Hier. Hom. con. Iovin.*

And thus the ſtate and condition of life is found troubleſome, even of him to whom *Abraham* ſaid, *Tu in vita*, Thou in thy life receiveſt thy joy: for the Voluptuous in ſeeking his pleaſure, the Ambitious his glory, the Covetous his gain, endure in this world a very ſervitude and thraldome of life. Luk. 16 2.

17 But the godly who are gold, and so must be tried in the Furnace of adversity, who onely here have their trials, who are tilled and manured as the plough-ground, to be made fruitful and fertil, and are proved with *Simon* Mat. 27.22. of *Cyrene*, every one with his Crosse, must be contented to accompany Christ unto his kingdome.

Manifold troubles are incident to all, but in more special manner unto those who are going from the dirt and Exod. 8.25. mire of Ægypt, to do sacrifice to God who will bring them into a good Land, the remembrance whereof may make them wish with *David*, that Psa. 55.5. they had wings like a *Dove, and so flying they might come to rest.*

Wherefore, for the transitory and fleeting delights of this sinful world, happy are we if we see them, more happy if we shun them, but most happy of all, when God shall take us cleane from them, when we shall be delivered from this irksome necessity of sinning, and not grieve the holy Spirit any more.

18 It

18 It is some comfort unto the way-faring man, to commune of his journies end: joyfully doth the Bondman reckon of the yeere of *Iubilee*. This wearisome Pilgrimage of ours, may justly move us, this burthensome bondage may move us indeed to enter into a sad remembrance of our end, and pause with that of the Apostle, *hæc meditate*, meditate of these things.

19 *Elias* fled but a dayes journey before *Iesabel*, and he said, *It is enough Lord, take my soule.* The Angel would have *Tobie* rejoyce, and *Tobie* replied, What joy can I have, that doe here sit in darkenes, and doe not behold the light of the Sun? Those of *Babylon* would have the *Israelites sing them a song*. Alas, what song could they sing, being so sorrowful Captives as they were? Here we are flying before many *Iesabels*. Here we sit in darkenes and see not the true light that doth shine above in glory. Here we are poor captives; what rejoycing should we have in a vale of teares, in so low and marshy a soile, naturally subject unto moisture? This

Quale mihi erit gaudium, qui in tenebris sedeo? &c. Tob. 5. 13.

Psa. 137. 4.

This life is rather a death than a life, as Saint *Auſtin*, in effect ſheweth upon theſe words of our Saviour, *They ſhall paſſe from death unto life*, calling this life death, and not to come to judgement, that is to ſay, unto condemnation of judgement.

Aug. trac. in Ioan. 22

This far Countrey is full of penury and ſorrow, no plenty, no muſick, until we return unto our fathers houſe. While we are on this ſide Jordan, we are amidſt many trials: and to ſay truth, we may look for no other. We find that of Saint *Auſtin* true, What is to live long, but to be long troubled?

Luke 15. 24, 25.

Quid eſt diu vivere, niſi diu torqueri? Auguſt. de temp. Serm. 70.

20 We reade that *Noahs* Dove, at the firſt flight from the Arke (well ſhe might mount aloft) fetched many retires, but ſhe could have no reſting place, until *Noah* opened the window of the Arke to receive her again: ſo the poore ſoul may ſoare a time, but lifting up many a ſigh and ſupplication unto God, who at laſt doth open the window of his Heavenly Ark, and then, but not before, ſhe hath ſure

Gen. 8. 9.

footing

footing to rest for ever.

21 Those good men (saith the Apostle *Saint Paul*) of whom sometimes the bad world was unworthy, wandred up and down in sheepskins, in Desarts, as men forlorne: shewing evidently, that their glory was not of this world where they found so sory a being, and therefore had their hope full of immortality, hoping for a reward to come. They sought Gods glory in earth, and for their own glory they let that alone, till they came to heaven. Heb. 11. 58

Now therefore, seeing in this state of life all is so troublesome. Enemies at home, enemies abroad, perils on every side, *A Christian Meditation* of our departure from the World, and consequently from all enemies, may tell us *All will one day be better.* 2. Cor. 12. 26.

22 That we should not think of our continuance here; we see this life to be only a Pilgrimage: That we should not take the way for our countrey, or think of setting up our rest, where our [illegible] is so cumbersome and unquiet,

unquiet, as it is: where we have much Worme-wood, but little Honey: more motives to reade the Lamentations of *Ieremy*, than we have to ſing the ſongs of *Soloman*: more taſting of the ſowre leaven of adverſity, than we have of the ſweet meale of proſperity: God would have it ſo, that we ſhould look for another home, and hope for a better reſt.

If every creature groane, then much more may man the moſt excellent of all creatures, waiting for that adoption of the Sons of God, which ſhall be given in the reſurrection of the juſt. If they would be unburthened, how much more may men deſire to be freed from the burden of ſin?

Rom. 8. 22.

When the Prophet *Micha* would raiſe up the penſive hearts of the people, in the time of their captivity, he puts them in mind of their departure, as thus, *Surgite, hic non habetis requiem*, Ariſe be gon, here is not your place of reſt. In like manner, to quicken a little our weary ſpirits, amidſt many calamities, the lifting up our hearts

Mic. 2. 10.

hearts by a meditation of our deliverance from this earthly thraldome, as; the prison of the soule, will assure us of a blessed state to come, where we shal have rest, *which is the end of every motion, and the perfection of labour and travel.* Godly men depart this world, as Travellers that come to their owne home; as hungry people that approach to a rich banquet; as poore creatures to a Gate where there is great almes.

CHAP. VI.

That a consideration of the life to come, may move in us the same remembrance of our end.

IT is a rule in naturall Philosophy, that to see the Starres and Planets, and those superiour lights at mid-day, men must goe down into some wonderous deep pit, or Well, cleane from the light of the *Horizon*, where they live: to behold with the eye of the Soule, the light and joyes of the life

to

to come, we must be farre removed from the love and delights of this inferiour world. The people never tasted *Manna* until they came from the *Leaven of Ægypt*.

Exod. 16. 15

Our Ancestors, when they saw no other but straw cottages, they never minded any farther building: but when once they beheld more seemely mansions, they began forthwith to dislike that, which before did no way dislike them. Whilst we set our affections on earthly things, we seeke for no better, for we looke no higher; but once taking a taste of heavenly, we begin to grow out of love with that which before was very acceptable unto us. And therefore as *Zacheus*, so long as he abode in the presse, was upon too low a ground to see Christ, until he gate him up into the Figge-tree: so while we are in the root of too many worldly affaires, we are too low, and therefore should get up into the sweet Fig-tree, or contemplation of heaven, and heavenly things, that there and thence, we may see the joy of

Luk. 19. 3.

of Israel, or excellency of the life to come: And with the Apostle, who after he was rapt into the third heaven, reckoned earthly things as dung.

2 God said unto *Abraham*, Rise, and walke about this Land, this is the countrey that I will give thee. God sayes unto faith, Arise, behold the heavenly inheritance, that is the Citie where thou shalt have thy blessed abode for ever. Gen. 13.17

3 Sea-faring men, having beene long weather-beaten in the surging and dangerous seas, are wont to shout for joy, when they doe descry their Haven: Joyfully may the Christian behold a far off, after the manifold stormes of this World, his heavenly and everlasting harbour, the remembrance whereof may move us either to wish with Saint *Paul* to be dissolved and be with Christ, or reply with the Saints in the Apocalyps, unto him that said, I come, *Even so Come Lord Iesus.*

4 Here we doe but sowe in teares; there is the place where we shall reap in

in joy: Here we are members of the
Ap. 22.20. Church militant, where is nothing
but combating: there shall we be parts
of the Church Triumphant, where is
no other but rejoycing.

5 The state of the life present, and
that to come, is figured by the Taber-
nacle and Temple of the Old Testa-
ment: the *Tabernacle*, for that it was
moveable, may resemble the condi-
1 Sam. 6.3. on of the life present: the *Temple*, for
that it was fixed and immoveable, the
fruition of the life to come. To the
framing of the *Tabernacle* came the
Jewes onely: but to the building of
1 Reg. 2,3. the Temple, with the Inhabitants of
Jewry, the men of *Tire* and *Sidon*; to
wit, both Iewes and Gentiles, all con-
curre in this building, wherein is ne-
ver heard the noise of a hammer. *Blef-*
Psa. 48.5. *sed are they, O Lord,* (saith *David*)
that dwell in thy house, where the Son
of God in glory, is light unto their
eyes, musique unto their eares, sweet-
nes unto their taste, and content-
ment unto their heart: where, in see-
ing they shall know him, in knowing

they

hey ſhall poſſeſs him, in poſſeſſing, hey ſhall love him, in loving, they hall receive eternal bleſſedneſs, and leſſed eternity, which is the Garland we all run for, the Crowne we all ght for. 1 Cor. 9. 5, 24. 2 Tim. 3. 7.

All our watching, and faſting and raying, is like *Iacobs* ſtriving with he Angel, *O bleſs us Lord.* Ge. 32. 29.

6 Everything doth in nature require perfection: the heavens which are continual motion, the Angels which are aſcending and deſcending, re ſaid not to have their full perfection but eſpecially man in his troubleome motion, until he come to the ccompliſhment of all his hope. If to ee the ſtate of bleſſedneſs be no ſmall oy then what will the fruition thereof, be, where faith hath no more place ecauſe we behold that which we beeved; where hope ceaſeth, becauſe ve poſſeſs that we before hoped!

If the Apoſtle, of whom mention is efore made, taken up into the third ea ven (and is thought to have ſeene art of this bleſſedneſs) could not expreſs

cellency thereof, being so high a Subject, the more he did consider it, the more he seemed to wonder at it; yet thus much he could say: That eye hath not seene, ear had not heard, the heart
1 Cor. 2. 9. of man could not conceive the things that God hath prepared for them that love him. Reach as far as humane understanding can reach, all is not answerable to the same. *Of things infinite we cannot but infinitely consider.*

7 To lift up your eyes towards his secret and glorious proceedings, those glistering beames of Gods glory, where the sharpest Eagle may be dazeled; to wade into the depth of his excellency, wherein a Camel may be plunged; the short reach of humane reason may rather move us to cry with the Apostle, *O altitudo! O the depth of the love, and bounty, and mercy of God, then curiously to search his unsearchable counsels.*

They that come to the maine Ocean, finde water enough if they come by millions to take of it, if they bring vessels with them: Be there a multi-

tude

ude, which no tongue can number, God hath Crownes for their heads, nd palmes for their hands, when they hall follow the Lambe whereſoever e goeth, when they ſhall reſt upon *Mount Sion*, when they ſhall ſit with im, and raign with him. Apo. 7. 9.

8 If you aſk, ſaith *Lactantius*, why od created the world; it was for no ther cauſe, but that Man ſhould be reated: If you demand why man was reated, it was becauſe he ſhould wor- ip his Creator: if you aſk why he ould worſhip his Creator: it was r no other cauſe, but that he ſhould e rewarded by him. *Lord, what was an, that thou diddeſt ſo reſpect him?* Theſe are the bowels of Gods mercy no had no other cauſe of his mercy, t his mercy: no other end, but his wne glory, and our good, which is ll πολὺς μισθὸς *his moſt great and ample reward*, wherein there is no end his goodneſs, no number of his ercies, no meaſure of his wiſedom, depth of his bounty: *So God doth ale like God himſelfe.* The value of which *Lact. lib. 6. de Divin. præm.*

which glory is apparent in this, in that it cost the precious death of the Son of God.

Si tanta in terris meretur fides, quanta merces expectatur in cœlis! Tertul. de Hab. mul.

If there were so great faith in earth as there is reward looked for in Heaven (saith *Tertullian*) merciful Lord what love should we have to the life to come!

Exod. 10. 2.

9 *Pharaoh* was content at last, that the people should goe to Sacrifice, but they must leave the Herds of Cattle behind; No, *Moses* will not leave a hoofe in *Ægypt*: all our desires must goe with us, in beleeving that high reward of blessedness, so far above all humane desert, that is, or may be.

De beneficiis, lib. 2.

10 *Seneca* writeth, that *Alexander* the Great, giving a poore man two talents, the man was so astonished with the greatness of the gift, that he answered the King: Most princely Sir, I am not worthy to receive so much; to whom *Alexander* replied, I do not respect, good man, what thou art meet to receive, but what beseemeth me so great a Potentate for to give. God doth not so much regard what

e must unworthy creatures are wor-
y to receive, as what becommeth
m, the God of all mercy and mag-
ficence to bestow and give.

Herod promised much, when he pro- Mat. 6.23.
sed halfe his Kingdome but; Christ.
hen he gives, we finde him giving a
hole Kingdome: *Venite benedicti* Mat.25.34
ris mei, accipitote regnum, Come ye
ssed of my father, receive the king-
me, Nay, *Regnum paratum vobis, The*
gdome prepared for you. Seeing
hrist hath prepared Heaven for us;
the love of God, let us prepare our
ves to Heaven.

Men are somtimes liberal in pro-
sing, but more nigardly in perfor-
ng: with God it is not so. Againe,
nongst men, the elder, or one onely
th inherit: but with God all *Sons*
heires, all heires inherit: and the Rom.8.17.
heritance too is a heavenly King-
me, to Reigne, to rejoyce for ever.
The Meditation of this happy end
man (if man did know his owne
ppiness) were enough to make him
le respect a thousand worlds: Nay

to

Psa. 42. 1. to say with the Prophet, *Like as the Heart desireth the water streames, so is my soule at hirst for God: Oh when shall I enter those Courts of joy!*

πολυτελέσατον ἀνάλωμα χρόνῳ.

11 *Demetrius Phalerius* hearing the Philosophers dispute about the immortality of the soule, Wretched man that I am (quoth he) who have so long lived in the perishing delights of this corruptible body! We know not what we lose, when we lose op-

Matt. 13. 44. portunity of seeking, and buying that precious Pearl, for which the provident Husbandman should sell all that he hath.

12 When the people, as we reade in the two and thirtieth Chapter of the Booke of Numbers, were come to their entrance into the Land of Pro-

Num. 32. 3. mise, the children of *Reuben* and *Gad* regarding not the promise so often promised, desired *Moses* that they might stay on the hither side of *Iordan*, because it was a place meet for their droves of Cartel, which they more respected than their passage into the holy Land. Are there not some in the

the World, not far unlike theſe children of *Reuben* and *Gad*, who deſire to make their ſtay here, and would goe no further, for that they eſteeme the pleaſures and profits of a life temporall, more than they doe the incomprehenſible joyes in that life eternall.

Not unlike thoſe gueſts, who being invited to a great ſupper, feede ſo long upon courſer Diſhes, that when they come to the banquet, they have no appetite; they are ſo ſatisfied with earthly things, that when they ſhould come to the beſt or deſire of heavenly they have no deſire at all: or as men led captive into a forraine land from their infancy, doe not onely forget their natural language, but even a deſire of returning home.

But for the true *Iſraelites*, all is wearineſs until they come into the Land of reſt. Whereas in other things (ſaith *Cyprian*) we are wont to blame it, yet in the expectation of ſo great a good we may commend impatience. Woe is me (ſaith *David*) *that my pilgrimage is prolonged!* Saint *Auſtin* writes of *Cyprian de Mort.*

certain beasts that are so patient of thirst, that seeing many puddles, yet they will never drink of any, till they come to a Fountain that is cleare: surely the faithful hath this property; they stay the satisfying of their desires, till they come to the true Fountain: here we are but refreshed: *Esurimus dum saturemur; We still are hungry, untill wee come to be satisfied to our desire.*

13 In things that are ordained unto an end, the rule and measure of all actions is taken from the same end, which end is first in the intention and last in the execution: *Finis* (saith *Aristotle*) *movet agentem; the end ever moves the Agent.* Now if blessednesse be mans end, then is it the marke we shoot at, and the scope of all our enterprises whatsoever. Every thing is required for blessednesse, and onely blessednesse for it self.

Arist. Met.

Gen. 29. 18. *Iacobs* seven years service *seemed but light*, in regard of *Rachel*, for whom he served. The labour and travel, not of seven yeares but of all the years

years of our life, is nothing in respect of *Rachel*, the fairer, the happier state to come.

14 And this doth answer the prophane Atheist, and meet with the objection of *Iobs* friends, *What good hath thy righteousnes brought thee?* Or as some would not blush to say in the time of the Prophet *Malachy*, *What profit is there by serving God?* Mal 3.14.

The most happy reward in the life to come, doth strike them all dumb; his very assistance in the life present may make them amazed. *Do but try me* (saith the Lord) *if I will not poure out a blessing upon you.*

The Prophet *David* sheweth, that men rejoyce when their Wine, and Corn, and Oile, increaseth; but *Lord* saith he, *lift thou up the light of thy countenance*: as if there were greater rejoycing in this, than in any other blessing whatsoever.

15 This blessing, say the antient Fathers is both *viæ* and *patriæ*, that is, of the *way* and of *the countrey*. That which God giveth in the way, is spo- *Cyril. de fide ad Reg. Hil. de Trin. pat. & fil.*

ken of by the ſame Prophet *David* in the firſt Pſalme, where mentioning the ſtate of him that walketh not in the counſel of the ungodly, he ſhall be bleſſed (ſaith the Prophet) and how? Pſal. 1.3. *Looke whatſoever he doth, it ſhall proſper.* So ſaith he of the man that feareth God, he ſhall be bleſſed, and wherein? Pſa. 128. For he *ſhall ſee his children's children, and peace upon Iſrael.*

16 The worlds manner is the Iewes manner, who were wont to bring the beſt wine firſt: John 2.10. *Chriſt he obſerves his old manner, and keepes the beſt until the laſt.*

It is ſaid of *Iſidore*, that being at a banquet, and there beholding a great ſigne of Gods bounty towards the ſons of Men, ſuddenly he breaks out into abundance of teares: being demanded the cauſe; for that (quoth he) I here feed on earthly creatures, that am created to live with Angels.

17 To conclude, worthily hath *Ariſtotle* ſaid, There is nothing more beſeeming the excellency of mans nature, than contemplation. God hath

ſet the earth under our feet, and therefore it ſhould not be too much eſteemed. The world it ſelf is of a round figure, but the heart of man is *triangular*, and ſo comprehends more then the world. Our bodies walk on earth, but our ſouls ſhould be in heaven, by our heavenly deſires: and we ſhould frame our affections in form of a ſhip that is cloſe downward, but open upward in hearty deſire of a ſuperiour condition: the remembrance whereof is like the meſſage of the Angel *Gabriel*, which brought tidings of great joy, which may make the faithfull anſwer with *Ezechias*, and ſay, *The word of God is good, let there be peace*, and that too peace eternal. The Philoſophers tell us, that above the higheſt Sphere, there is nothing ſubject to alteration; peace will come, happineſs will come. Eſa. 38 9.

In the mean time (ſaith Saint *Auſtin*) Let my mind muſe of it, let my tongue mention it, let my heart love it, and my whole ſoul never ceaſe to hunger and thirſt after it. *O Lord God.* *Aug. Manu. ult. cap.*

Psa.84.13. *of Hosts, blessed is he that putteth his trust in thee.*

CHAP. VII.

That we need not feare death, much less to meditate thereof.

Exod. 4.3. WHen *Moses* saw his rod turned into a Serpent it did at first somewhat affright him, for he began to step from it: but when God commanded him to take hold thereof he found afterwards by many effects, it did him and the people of God much good. At first sight death doth fray our natural weakeness, and we begin to shrink from it: but having confidence in God who hath willed us not to feare, we finde it a mean to divide the waters of many tribulations, to make us a passage from the Wilderness of this world, unto a better, even the Land of rest.

2 It is strange we should make so nice of our selves, as to count it a death

death to meditate of death. Nay, to esteeme the very remembrance thereof, as *Ahab* did the presence of the Prophet *Elias*, to be troublesome unto us: whereas death is so far from hurting them, who put their trust in God as they shall rather find it a gentle guide to bring them home to their owne Citie where they would be, there to remaine and abide for ever. 1 Reg. 18.

A good mans care is (saith one,) *Not how long he livis, but how well, not when he dies, but in what good sort, how soon soever.*

The evil are sorry that time passeth away so fast, the godly desire to be where time passeth not at all. The matter was once disputed before *Leo* by two Philosophers, about dying and rising againe: for him that held, we need not care for either: this mans opinion said *Leo*, is the merrier, but surely the other is the truer.

3 That which we call life, is a kind of death, because it maketh us to dye but that which we count death, is in the sequel a very birth day of life, for

that indeed makes us to live.

There is a death which ſome call mortal ſin, and this is the death of the ſoule, which death indeed we ſhould all feare. There is alſo a moderate fear of the other drawes us from the allurements of evil. But ſo to feare it, as if it were the utter ruine and overthrow of all our being, we need not, we ought not.

When *Saint Paul* ſpake of an unconquerable faith, which was his ſtay & the ſtay of all them whoſe hope was in Chriſt, *We* (ſaith he) *know that if our earthly houſe of this Tabernacle were diſſolved, we have a building of God, a houſe not made with hands, eternal in the heaven.* As if he would tell the perſecutors of his time, that miſeries for a moment could not diſmay them: the periſhing of the outward man, could not in any wiſe daunt them: no preſent death could diſcourage them: for they knew their habitation was in heaven, and themſelves incorporated Citizens into that *Ieruſalem*, which is above: well they might

2 Cor. 5.

might kill their bodies, but to kill in them the faith of the Lord Jesus, all the torments in the world could not.

5 A Heathen man could say, *Degeneres animos timor arguit*: this abject fear, is far different from a generous off spring. He that fears death, saith *Plato*, is either a lover of the body, of riches, or at least of honour: without all doubt, Philosopher or lover of wisedome he is not. But *Solomon* saith, *The just man is as a Lion*, of whom the Naturalist writeth, that he is of such courage, as being fiercely pursued, he will never once alter his gate, though he die for it.

φιλοσώματος, φιλοχρήματος, φιλότιμος. *Plato in Ephab.*

Prov. 28. 1

With that constancy answered the second of those seven brethren, who all yielded up manfully themselves to torment, for the maintenance of the Law of God; *Thou, O King, takest these our lives from us, but the God of Heaven shall raise us up in the resurrection of everlasting life.* The Philosopher might say, that of things terrible, none is more terrible than Death. But it is otherwise with Christians.

2 Mac. 7. 5. παμπάντων δεινῶν φοβερώτατος. *Arist. Et.*

Ter. in apo. *Tertullian* told the Prefecutors of his time, that their cruelty did but open a doore to *Gods* distressed people, whereby they might enter the sooner into a state of glory, and therefore death was acceptable to them.

Psa. 40. 9. 6 Why should I feare (saith the Prophet in the evil day? As if *David* saw no cause of dreading Death, howsoever nature may begin to tremble at the mention thereo. *Hilarion* could not but wonder, his Soule should be so loath to depart, after he had served God, and God him so many years

Hier. de vit. Hil.

Consider death as in it selfe, and so naturally we feare it: consider death as a meane to bring us unto Christ willingly we may imbrace it: if we fear death, let us secke out the cause of this feare: are our sins the cause? let us repent us of them: is the love of the world the cause? let us forsake this love; it is for want of faith: (for sure we are *perpusillæ fidei*, but of little faith.) Let us say with him, *We believe, Lord, helpe our beleefe.*

7 When

7 When *Iacob* saw the Chariots of *Ægypt*, and thereby perceived his son *Ioseph* was alive, his fainting spirits revived, saying, I *willgoe see him before I dye*. When faith doth bring us many testimonies that our *Ioseph* liveth, the Christian man may recomfort himselfe in time of distress and say, *Moriar ut videam*: in the name of God, *to see him, let me dye*. Peradventureit holds in this, saith Saint *Austen*: *Non videbit me homo & vivit*, Man shall not see me and live: well, to see thee, let me dye Lord. Gen. 25. 48.

8 Now for these corruptible bodies they take no dammage at al, by death. It is no harme to the seed, though it hath for the time a little earth harrowed or raked over it: it shall spring againe and flourish, and bring forth fruit in due season: and no hurt is it to these our bodies to be cast into the ground: *Being sowne in weakenes they shallrise againe in power; being sowne natural bodies, they rise againe bodies spiritual, being sowne in dishonour, they rise againe in glory.* 1 Cor. 15. 42.

The

Num. 17. 8. 9. The keeping green of *Noahs* Olive-tree under the flood, the budding again of *Aarons* Rod, the deliverance of *Jonas* from the depth of the Sea, the voice that calleth, *Come a-*
Jon. 1. 10. *gain ye children of men*: the hope of
Psal. 90. 3. *Iob*, that he should see God with no
Job 19. 25. other, but with the selfe same eyes; The Propheſie of *Ezechiel* to the dry
Eze. 37. 7. bones that should come, *Os ad Os*, Bone to Bone, may stirre up in us a joyful hope, and cheere our pensive soules against all the fears and terrours of Death. But the Resurrection of our Saviour Christ is the comfort of all comforts. The voice of Christ is by Christ the voice of Christians, saith Saint *Austin*; *Death where is thy sting?*
Hos. 13. 14 *Hell where is thy victory?* First, he speaks as a challenger: *Mors, ero mors tua*; O death, I will be thy death:
1 Cor. 15. then as a Conquerour, *Mors ubi aculeus?* Death where is thy sting? which interrogation assumeth an absolute negation. Now Death thou hast no sting, or Death, thou art now no death, because I have a resurrection to life.

And

And thus Christ triumphed over the strongest holds of the enemy, to shew we are delivered from hell and death: and this comfort take we by those Divine Articles of our Creed, which shew his descension and resurrection. As Christ was the cause efficient, so was he also a figure of the Resurrection. He rising, we all arise: As one cast into a River, if the head keep above water, the whole body is in safety.

10. Of a more powerful cause, there is a more powerful effect. *Epiphanius* saith, *Adam* was buried in *Calvarie* where Christ was crucified where the effects of Christs blood distilled from his blessed body, might say: *Surge qui dormis*, Arise thou that sleepest. If the sinne of *Adam*, who was a living soul, was the cause that death raigned over all, much more the resurrection of Christ, who was a quickning spirit, shall be of power to raise up all that believe, to the hope of everlasting life. *Epiph. li. 1. Tom. 3.*

Wherefore, what greater joy, than

to

to be able to know him, as the Apo-
Phi. 3. 10. stle speaketh, *And the power of his Re-*
surrection? As Christ in dying shew-
Dan. 12. Joan. 11, 2. 43. ed that we should suffer: so in rising from death, he sheweth what we should hope: to wit that all the bones in *Golgatha* shall rise, and those *that sleepe in the dust of the earth shall awake.*

Wherefore, though Death do swallow us up as the Whale did *Ionas*, blinde us as the Philistims did *Samson*, seale the Sepulcher upon us, as the Iewes did upon our Lord Iesus, yet we shall come forth and break the bands as the bird our of the snare. *The snare is broken, and we are delivered.*

11 They may well feare death (saith Saint *Cyprian*) that have no faith in Christ: but for those who are members of that head, who vanquished the power of Hell and Death, *Death is to them advantage:* and gen-
1 Thes. 4. 7. tle guide, that brings them home to everlasting rest. Hence is it, that dying, they are said onely to fall asleepe. They that sleepe in Iesus, as saith the Apostle, they lay down and take their rest

reſt, and God it is that maketh them dwell in everlaſting ſafety.

We are not wont to fear to fall aſleepe; for ſleepe is a refreſhing after weariſome labours. The painful labouring man, after his dayes worke ended, ſleeps often more quietly than *Dives* in the Marble-Palace on his bed of Ivory, where he toſſeth and tumbleth: he ſleepes not quietly neither in life nor death: and of ſuch is that verified: *O mors quam amara*, O death how bitter is thy remebrance? what a ſorrowful day is this to careleſs ſinners, when Juſtice ſhall ſet ſuch a fine upon their heads, as they are but decayed men for ever? Having wearied themſelves, ſaith the Wiſe-man, in the way of wickedneſs, they ſhall cry out, *What hath pride profited us, or the pompe of riches brought us?* after all our ſtir, we are never the neere, *Non mors malum, ſed poſt mortem ire ad pœnas hoc malum. Death is not evil, but after death to goe to puniſhment, that is evil.* Wiſ. 5. 8.

12 Surely, this barren and light Land

Land of worldly delights after all our drudgery, yields no other but a crop of Tares, troubles, fear, and vexation of mind; whereas those that have laboured in the vineyard, and have been often in watching, in fasting often, passed many sleepless nights, and restlesse dayes, doe rest from their labours, and fall asleep to rise again with their bodies, when the *Sunne* of righteousnesse shall appear in everlasting glory. Of these the Apostle
1 Thes. 4. 13. saith, *I would not have you sorrow as men without hope, for those that are asleep.* How acceptable therefore may death be, when in dying we sleep, and in sleeping we rest from all the travels of a toilsome life, to live in joy to rest for ever.

Fit voluntarium quod futurum est necessarium, & offeramus, Deo pro munere, quod pro debito tenemur reddere, Chrys. Hom. 10. in Matt. 1.

13 Again, whereas death is a tribute, we must all pay homage: *Let us make that voluntary which is necessarie, and yield it to God as a gift, which we stand bound to pay as a due debt.* Had wee no farther hope than onely to attain a state Temporall, we might feare indeede, because when we dye, all

ur happineſſe ſhall die with us: but when God made man of the duſt of he ground, God *breathed into him he breath of life, and man was made living ſoule*; therefore not a dying ſoule. Gen. 2. 7.

14 *Cæſar* writeth that the bare opinion of the *Druides*, (who taught hat the ſoul had a continuance after he ſeparation from thoſe bodies) made many of their followers hardy n great attempts, and abated in moſt he fear of death. *Cyrus* himſelf could ſay unto his children, when he was eady to die: Thinke not (deare Children) that I ſhall be no where, or nothing. *Cæ. lib. 6. de Bel. Gal.*

If a bare repoſal of a future Being, could ſo much avail againſt the feare of death; what doth faith effect, which doth warrant us by good evidence? he Teſtator is dead, the aſſurance is good in Law, to ſet us in peaceable poſſeſſion of an inheritance to come, ſo ſurely confirmed. O happy Chriſtians, that have ſo good hope of happineſs! *Thy dead men ſhall live, together with*

with my dead body ſhall they ariſe: awake and ſing ye that dwel in the duſt.

Gen. 12. 4 15 If *Abraham* the faithful Patriarch left his owne Countrey and kindred at the commandement of Almighty God, and went into a ſtrange Land how, willingly ſhould we leave this Countrey, where we are onely ſtrangers, and goe where we have our owne home and abode for ever?

Poſidon. in vit. Aug. This was the Reſolution of St. *Ambroſe*, who neither loathed life nor feared to dye, becauſe ſaith he, we have a good Lord. This was the faith of *Simeon*, who having ſeen Chriſt prayed *to depart in peace*. This was S. *Pauls* gain when he ſaid, *To dye is to me advantage*, becauſe this paſſage was a diſſolution; and this diſſolution was to be freed from the priſon of the body; and this freeing from the body was to be at liberty with Chriſt.

Luke 2. 21 Phil. 1. 29.

Seeing therefore that death it ſelfe being duly conſidered, ſhould nothing at all diſmay us, then much leſs may the onely meditation thereof. The more we meditate of death, the leſs we

we feare it; the leſs we feare it, the more faith have we.

What ſhall ſeparate us from the love of God, that is in Chriſt? ſhall tribulation or anguiſh? ſhall life or death? Bleſſed be God, ſaith Saint *Peter, who hath begotten us to a lively hope of the reſurrection.* Rom. 8. 35

CHAP. VIII.

That the afflictions of mind, which are incident in the life of man, may move him to a meditation of his end.

SALOMON, whom GOD for Swildome choſe to be as it were the Fore-man of a great Enqueſt to make enquire of the ſtate of the World, to come forth to ſpeak for all, and his conſcience of all, having ſeen and experienced the nature of things under the Sun, yeelds up his verdict of all, as thus: *All is vanity and vexation of minde.* This is in briefe, the condition of all in general, recorded for poſterity, *All is vanity.* Eccl. 2. 11

2 The

2 The rich are discontented in honours, the poore languish in grief, the learned full of restlesse labours; for might not the learned Fathers have well said, as the Lamps of the Temple, We serve others, and consume our selves? All of what estate soever, are subject unto troubles & vexation of minde. As if *Salomon* should have said, You may look for no other, *all is vexation.* I will tell you what you shall find of the world, delight in it as long as you will, *All is vanitie.*

3 Small cause had the Israelites to care for their continuance among the Task-masters of Ægypt: and as small cause have any to desire to live in this world; as in a Wilderness amongst many Wolves. We know Christ our Saviour hath told us, *That being in the world, we are not of the world: In but not of.*

Joh. 15. 19.

Here we may not look for perfect rest of body, or all contentment of mind; and therefore to meditate of deliverance, may be some refreshing to the distressed soul, who may poure

out

out her complaints, saying: *Would to God that day might once shine, when I shall see my Redeemer*! When I shall come where is peace, within and without; when I shall appear before the presence of God with joy, and be no more oppressed with grief, disturbed with desires, molested with thoughts, but live and rest for ever! *Such is the lot of our estate present, To be born, to sorrow, to dye.*

4 What comfort can a man reape, or what quiet should he take where want is miserable, plenty is full of peril! which way soever we cast our eyes, we find cause of complaint, that we may well count laughter errour, saying, *Quid insanis, why art thou so mad?* and subscribe to that of the Prophet, *Lord, thy terrors have I suffered from my youth upward, with a troubled mind. The just man*, saith Saint *Austin, lives not as he would, until he come where he cannot dye, be deceived, or annoyed at all.*

Eccl. 2.2.

Psal. 88.15

Justus non vivit ut vult; nisi eo pervenerit, ubi mori, falli, offendi omnino non possit: August de Civit. Dei. l. 4. c. 25.

5 Having then so little cause to joy in this life, where there is small occasion

sion offered to make us rejoice, where the minde is so invested with cares, molested with griefs, vexed with paine, we may recount with our selves the happines of them, after the stormes of this troublesome sea, have cast Anchor in their safest road.

6 *Noah* had much molestation in the old World; he had the waters swelling under him, the heavens darke and gloomy over him, at last the Ark staid upon the Mountaines of *Ava-*
Gen. 8.4. *rat*, and then was *Noah* a glad man: *Lot* was grieved amongst the sinful Sodomites: at last, God sent his Angels to take him cleance away. *Elias* mourned for a time, sate under a Iunipertree, sent up his sighs to heaven; at last came the chariot, and then there was no more *Iezabel* to persecute him, no more false Prophets to band themselves against him. The Saints under the altar may for a time cry, *How long Lord Iesus?* After a little more suffering, their disgrace shall be turned into glory, their mournefull teares into a gladsome triumph.

7 *Why*

7 *Why art thou ſo vexed O my ſoule, and why art thou ſo diſquieted within me? O put thy truſt in God. In the multitude of the ſorrowes* (ſaith the ſame Prophet) *that were in my heart, thy comforts, Lord have refreſhed my ſoule.* Thereby ſhewing, that as the world had a multitude of ſorrowes to aſſault his heart, ſo God hath a multitude of comforts to refreſh his heart amidſt a *Sea of Sorrowes. As our ſufferings in Chriſt doe abounde, ſo our conſolations alſo in Chriſt doe abound too,* ſaith Saint *Paul.* Pſa. 42. 11. Pſa. 94. 19. 2. Cor. 1.

8 Our Saviour knowing that his Apoſtles ſhould have many and great diſcomforts in the world, promiſeth to ſend them, after his Aſcenſion up into heaven, *another comforter*; for his preſence was their comfort for the time being, and afterward in their deepeſt Priſons, they ſhould have the Holy Ghoſt their fellow Priſoner, and howſoever the World did outwardly annoy them, yet they ſhould inwardly have a Comforter to make them rejoyce in their ſufferings, and Joh. 14. 6.

after

after all to rejoyce for ever.

Saint *Chryſoſtome* upon that of the
Rom.8.11: Apoſtle, *Si Deus nobiſcum, quis contra nos? if God be on our ſide, who can be againſt us?* yea rather, ſaith he *Quis non contra nos? Who is againſt us?* Nay Who is not againſt us, if God be with us? But howſoever they are against us, they ſhall not prevail or long trouble us; God is a rewarder of patience, and death the finiſher of pain. *We have paſſed,* ſaith the Prophet *through fire and water*; not fire once as the three Children, or water once as the Iſraelites; but fire and water, all kind of adverſities, we have paſſed them, and ſo not ſtayed in them, but thou haſt brought us to a place of reſt: ſo reſt will follow.

9 Now therefore though the burden then be heavie, yet it is a light ſomne to remember the way is not long. What ſaith Chriſt our Saviour? *Behold I come quickly, and my reward is*
Ap.22.12: *with me.*

10 When the Apprentice calls to minde, that his years of Covenant

will now ſhortly expire, and that then he ſhall have his freedome confirmed, the remembrance hereof maketh many laborſom works ſeem more light, and leſs grievous unto him.

The poor Traveller in thinking of his Inne, goeth on more cheerefully towards the end of his painful journey. The Bond-man in calling to mind the year of *Iubilee*, is wont with more patience to paſſe through the years of bondage. Now then amidſt the ſundry ſorrows, incident unto the ſtate of man, and our condition here, a meditation of our end, may much mitigate: if not altogether take away the greateſt ſorrows of all.

Many are the troubles of the righteous, but the Lord delivereth them out of all: how many and how great ſoever they are, yet an end they ſhall all have: for the Lord taketh either troubles from them, or taketh them from troubles. Pſa 34. 19.

Great are their trials, *but ſalvation will one day make amends*, when they ſhal all have all tears wiped from their

eyes, and their reward be so much the more joyous, by how much the course of their life hath been grievous unto them.

11. Seeing therefore, that on every side we have such urgent occasion to passe the dayes of this wearisome Pilgrimage in anxiety and pensiveness of minde, may not we think them thrice blessed, who are now landed now on the shore of perfect & security, and delivered from the burthen of so toilsome a labour, to be where is no cause of tears; and where there are no cause of tears, no trouble; and the reason why there is no trouble, is; for that there is no cause of trouble?

May we not thinke them happy men, who are gone from a shaddow of life, to true life it self, from darkness to light, from trouble to rest, from men to God? May we not be refreshed? I say, in calling to mind that this battle will one day have an end and we shall be freed from the throwes of all these bitter calamities?

Well may we weep and mourn as

Iob and *Jeremy* did, in consideration of our birth or entrance into the vale of tears, and often may we muse with gladness of the time of our departure from the same. After all sorrowes, and those threatning voyces, *A voyce will come from the Throne, when the Vials of the seaventh Angel shall be poured out*, and will you now say, *Now all is done?* Apoc. 1. 6.

Though God do begin with *afflixi te. I have afflicted thee*, he will surely end with *non affligam te amplius, I will afflict thee no more.* Nah. 1. 11

12 Consider we the state of man from the very beginning, that is, from *Adam*, besides his continual travel in the earth, the remembrance of his felicity lost, could not but be irksome unto him: he hath but two sons, and one is taken away by untimely death, *Abel*, in the flower of his age. *Noah* lives long, and what with his sorrows in the world, the coming of the flood, the mocking of his son, we find his life more bitter then a hundred deaths: so to suffer, is not our lot alone.

Gen. 22. 1. 16. First, *God called* Abraham *ad tentationem fidei, to a trial of his faith:* and after, *Ad benedictionem pro fide, to a blessing for his faith,* because thou hast endured by faith; In blessing, I will blesse thee saith the Lord.

CHAP. IX.

That the griefs of the body may dispose us, to enter into this serious meditation of our end.

Dan. 9. 18. WHen the Prophet *Daniel* saw what was, and in a likelyhood (unlesse God had set to his helping hand in time) what still should be the state of the people, while they were in the thraldome of *Babylon*, he thought more and more of his and their deliverance, and besought God to look upon the desolation of his people, *To shew mercy for his mercies sake, in ridding them from all.*

When we see and feel what is, and

still will be the condition of this our *Babylon*, griefs of body, and afflictions of mind: we may in our highest Devotion to God, call to mind the time of dismission, and our good delivery from all. Yea, we may consider that there will come a day, when these crased bodies, subject to several infirmities, as the head to Megrims, the Lungs to suffocations, the Joynts to Gowtes, the stronger parts themselves to Convulsions, by shrinking in of the sinewes: there will be a time, when these bodies, I say, which have borne to bear the burthen of the day, shall with the happy soul *live together, and rejoyce together.* *Orig. periarchon. l. 3.*

2 In the mean season, we may remember in all these infirmities, that of the Prophet, *The Lord will not faile his people, neither will he forsake his inheritance.* *David* knew it was Gods manner to try his servants, and therefore in his afflictions he made this protestation of himself, and then, *Though all this come upon us, yet will not we forsake thee.* Psa. 94. 4. Psa. 44. 18

3 It is our *Isaacks* use; first to feel us by tribulation, and then to bless us: by these infirmities of the body, we may consider, Gods feeling. Now after we have suffered a little, then *take a blessing my Son.*

Gen. 27.

4 Though the wind blow cold, yet doth it cleanse the good grain: though the fire burn hot, yet doth it purifie the best gold. Afflictions are both sufferings and instructions. For these afflictions doe often cause an utter contempt of all worldly pleasure, humbleness of minde, penitence, and so row of heart for sins passed, and a more heedfulness for the time to come; thus by bodily chastisements, God doth kill his and our enemies, that is, our sins in us.

By this means also, sickness is unto the faithful as a Physitian; both things *that make them sorrowful, and those that do not, God turneth all to their good*, saith Saint *Chrysostome*.

Et quo contristant & que non contristant, in bonum mutat. Chrys. sup. 50. Gen.

In the hundreth and seven and thirtieth Psalm, the peoples captivity is thus mentioned, *Super flumina Babi-*

lonis,

lonia, By the waters of Babylon, we ſate down and wept: In the verſe following: *As for our Harps, we hanged them up upon the trees that are there nigh. We ſate down*, a token of their humility, *and wept*, a ſigne of ſorrow and penetency; *as for our Harpes we hanged them up*, which ſhewed they were now very far from mirth and melody. But here we meet with a queſtion worth the asking; of ſinne and tranſgreſſion were the cauſe that *Adam* had ſorrow in the fruit of the earth, and *Eve* ſorrow in the fruit of the wombe; nay, that death was inflicted as a puniſhment upon them and theirs, how is it, that the puniſhment of ſin by Chriſt now taken away both ſorrow and death ſtill remain? I will ſhew you, ſaith Saint *Auſtin*, againſt the Pelagians, how this holdeth. *Firſt theſe were puniſhments for ſinners, but now they are Exercitia fidelium, exerciſes of believers, and ſo were they in effect in all ages.*

Pſal. 137: 1. 2.

Aug. de Remiſ. peccat. con. Pelag.

6 All the life of *Salomon* was full of proſperity and therefore we finde

that *Solomon* did much forget God: but the whole life of *David* had much adversity, and therefore we see by his Penitential Psalmes, and others, that *David* did much remember God.

7 These chastisements of the body in particular, as they are in the consequent, means oftentimes of our good (for the worser part of man, saith Saint *Jerome*, is sometimes punished, which is the body, that the better part of man, to wit, the soul, in the day of judgement may be saved (so are they in the cause, effects of Gods love. For, though he be at sometimes a chastening Father, yet a Father: though a launching Physition, yet a Physition, and therefore one that loves and that cures. We need no more but lay open our griefs and let him alone with the salving, who sees chastisements sometimes are as necessary for the soul, as medicines for the body, who knowes better then our selves, how best to do us good.

Hier. con. Jovin.

8 Wherefore though affliction be hard of digestion to the natural man, though

though the potion be ſharp, yet is is his, whoſe intent is to procure health, *Quos amo, caſtigo, Whom I love, I chaſtice*, ſaith Chriſt unto his, whoſe love in chaſtening we may not refuſe. Saint *Chryſoſtome* could ſay, *A great temptation is it, not to be tempted at all,* Apo. 3. 19.

9 *Iob* was a righteous man, by the Teſtimony of him, whoſe Teſtimony was moſt true. *What ſayeſt thou to my ſervant* Job, *an upright and juſt man, one that feareth God?* The next newes we hear of him, *Iob* is afflicted in body, from the crown of the head, to the ſole of the foot. Job 1. 8.

You have heard (ſaith Saint *James*) of the patience of *Job*, *what an end God made with him.* The holy man was tempted, to teach us what we ſhould do when we are tried. James 5. 11.

10 If Saint *Jerome* having read the life and death of *Hilarion*, who after he had lived religiouſly, died moſt Chriſtianly, folding up the book, ſaid, well; *Hilarion* ſhall be the Champion, whom I will follow; if chaſte men may ſay, *Joſeph* ſhall be the Champion

pion whom we will follow; then may afflicted men say for true patience, *Job* shall be the Champion whom we will follow.

Tob.2.10. *Toby* after the deed of mercy in burying the dead, was accepted of God: the next tidings we hear of *Toby*, is, the holy man *Toby*, is stricken blinde, and left *Toby* might surmise he was out of the favour of God, a reason is added in another chapter, as some reade, *Quia acceptus eras Deo*, *Because thou wert accepted with God thou wast tried.*

11 To suffer some chastisements, we may be content, for respecting our sins, God by these afflictions doth lay but a soft hand upon us. *Hester* said: *We have sinned against the Lord, therefore a punishment is come upon us*: So the bodily infirmities we may impute them to our sinnes. So saith *Daniel* in his prayer, we have sinned against thee, and are made a reproach to all that are round about us.

Hester.4

Dan.9.20.

It was an ancient Fathers prayer, *Domine, hic ure, hic seca, ut in posterum*

saxet,

ſanes, LORD, here ſeare and cut me, that thou maiſt heal me for the time to come: Better to ſuffer here, than hereafter. *Non reſpicias* (ſaith Saint *Chryſoſtome*) *quod via eſt aſpera, ſed quo ducit*: Reſpect not ſo much that the way is painful, as that the end thereof is pleaſant. *Chryſ. hom. 7. Ep. ad. Heb.*

12 When Saint *John* asked the Angel what they were that appeared in long white garments, with Palmes in their hands, the Angel anſwered, *theſe are thoſe that came out of many tribulations in the world*. To ſhew that after the ſtormes of a troubleſome life, they beare Palmes, and wear Crownes in token of everlaſting triumph: Apo. 7. 14.

13 There is a threefold conſideration, that may move in us matter of Meditation to this effect. The firſt *What we once were*. The ſecond, *What we now are*: The third, *What after a ſhort ſpace we ſhall be*. What we once were, is ſhewed by that of *Eſdras*, *O Adam* (ſaith he) *what haſt thou done?* When *Adam* fell, we all fell. If the 1 Eſd. 7.

eſtate

estate of man had bin without sin, mans estate had been as the Angels in heaven, saith Saint *Austin, it had attained immortality without passing by death.*

Sine morte media, immortalitatem, consequentia, Aug. de Civit. Dei, li. 21. 6. 21.

Salomon in his princely seat was cloathed in great royalty, and yet *Salomon in all his princely royalty, was not cloathed like the Lillies of the field.* But neither *Salomon* in all his royalty nor the Lillies of the field wer ever so clothed as, was *Adam* before he lost the cloathing of innocency. O happy *Adam*, if *Adam* had considered so much.

11 VVherefore as the people in the time of the Prophet *Agge*, beholding the form of the Temple, how far inferiour it was unto the former glory therof, might well sorrow when they saw the one, and remembred the other in like manner, when we call to mind the state of innocency wherin God made all things for man, and man for himselfe (in that wonderfull excellency) placed him in Paradise, a garden of all delights, subject neither to griefe of body, nor vexation of minde

minde, we cannot but with ſome ſorrow for ſin, wherewith we ſhould ever be at utter defiance, remembring our loſſe by ſin, bethinke our ſelves of that former felicity, and in the firſt place, What we once were.

15 For the ſecond conſideration What we now are, even ſojourners in this vale of teares, exiles from our native home, where troubles come like *Iobs* meſſengers, no ſooner one hath told his tale, but another ſteps in to ſay as much, where men are beſet with croſſes and calamities round about, the feeling whereof may move us to break forth into that deſire of the Apoſtle, *Who ſhall deliver us from theſe bodies of death?* Rom. 7. 24.

16 *Cato* the Wiſe, an Heathen man could tell his Schollars, that if it were offered him to be young againe, he would in no caſe accept of ſuch an offer: ſo weariſome counted he the condition of his eſtate preſent.

17 For that future ſtate *Quid eximus*, What we ſhall be, when theſe droſſie bodies ſhall be changed, and made

made like unto the glorious body of
Phil.3.21 the Son of God, of which bodies God in mercy saith, as sometimes he said unto *Abraham*, for *Ishmael*, I will bless him also: so of these bodies in their resurrection, though as *Ishmael* they are not so free borne as *Isaac* the Soule, yet shall they have a blessing too.

18 A Christian remembrance hereof, doth make us desire with a longing affection elsewhere, *Hope* (saith
Pro.13.12 *Salomon*) *that is deferred, doth afflict the minde.*

In the meane season, considering nothing is indeed joyfull but in that place of joy: It may make us the more cheerefull to pass over the greatest griefes of body, and afflictions of minde whatsoever, which afflictions in this life, are testimonies of Gods love, but in the life to come signes of his justice.

19 It is the wont of fathers to hold a hard hand over their own children, when they suffer the children of Bond-men to goe loosely as they list:

God

God that keeps an inheritance for his, after his rod in correcting, *he hath a staffe of stay and comfort*, and an inheritance in the end, which makes amends for all. Psal. 23.

Wherefore, we may reckon these trials as Harbingers, to warne us beforehand of death comming, as testimonies of Gods care over us, as medicines to cure our deseases, which medicines at the first they doe make us sick, but a little after we are the better for them. In a word, these chastisements are as Schoole-masters towards our end. to teach us this lesson of *Learning to Dye.*

If *God* (saith Saint Ierome) *had promised us all peace and quiet, both in this world, and in the world to come, then our troubles here might amaze us, and make us doubt of our future rest: but finding by proofe, the manifold tribulations of this life present we may expect with comfort the promise of the time to come.* Hier. de Consol. in adver.

20 If a Heathen man could say, when he saw a sudden shipwrack of all

all his worldly wealth, all loſt in a moment, Well Fortune I ſee thy intent thou wouldſt have me be a Philoſopher: how much more may the Chriſtian man ſay, after the many and manifold afflictions, in minde and body: VVell, I ſee that God would have me even to become religious, and to enter into a meditation of the life that is freed of all: for departing this world unto God, *we ceaſe to grieve, we ceaſe to ſorrow, we ceaſe to ſin.*

CHAP. X.

How much it concerneth every one in time of health, to prepare himſelfe for the day of diſſolution.

SEeing that our good or bad eſtate in the life to come, depends much upon the quality or condition of the life preſent: for *where the tree falleth, there it lyeth*; and our paſſage in order is from the life of grace, to the life of glory: they ſee but little, that perceive

Eccl. 11. 3.

ceive not how greatly it concerneth every Christian in time of best health, while he yet hath day before him, to set forward in a provident course: that so in the coole of the Evening, he may arrive at the Port of everlasting rest, To be alwayes fearefull, alwayes watchfnl, alwayes heedfull.

Salomon tels us the Ant by instinct of nature, remembers it will not be alwayes Summer: *Ieremie* tels, us the Crane and the Storck think of another season to come: we may go to Schoole to these silly creatures Jer. 8. 7.

If we remember *Davids* blessed man, he is resembled unto a tree that brings forth fruit. *In tempore suo.* The fruit which the careless sinner bringeth forth, is often. *In tempore non suo*, while he presumes to strike in with God in his last extremes, when indeed he is not himselfe. Far better is it to enter in while the gate is open, than to knock in vaine when the gate is shut; to seeke the Lord when he may be found, then to be found of him unprovided, when we would not be sought. Psalm i. 3.

ſought. The ſhip ſhould be mended in the Haven, not in the tempeſtuous ſea. The breach would be repaired in time of peace, and not in hot skirmiſhes of war. In time, a care would be had of our eſtate for the time to come.

2 *The dayes of man are but ſhort, his time uncertain; that little moment we have to provide for a ſtate of all continuance, and to gaine eternity in, is run over before we are aware: Gods mercy in giving us time and grace, paſſeth along as a pleaſant river, if we ſtop the courſe thereof, by our continuance in ſin it will ariſe high and turn into juſtice, beare down by force, and overthrow our ſureſt repoſe in the world,*

3 That which once and never but once, is done; ſhould be adviſedly begun, carefully proſecuted, and moſt ſeriouſly laboured with all induſtry unto the end: we ſleepe with our cauſe and we riſe with our cauſe, as Saint *Auſtin* ſpeaketh

4 It is the counſell of the Holy Ghoſt: *Doe good while ye have time*

The

The place of making attonement with our adversary is *while we are in the way:* If there be no preparing oile in our Lamps, there will be no entring with the Bridegroome: if no running, no crowning. For a sure rule it is with God, *Doe well, and have well. Live* the life of the righteous, and die the death of the righteous. Gal.6.10. Mat.5.52.

§ If any aske (saith *Lactantius*) whether death be good or evil; my answer is, Looke unto the condition of thy life preceedent, which if it be passed over in vertue, *O well is thee and happy shalt thou be*: if otherwise, the case is altered *the death of sinners is worst of all*: For why? they pass over their dayes, saith *Iob*, in great jollity and suddenly fal into a sea of miseries, Lact. lib. 6. Psal. 128. 2. Job 21.13.

Because we know not the day, we should watch every day; because we know not the houre, we should watch every houre. We see that in matters of weight, foresight and deliberation is wont to bring them better to pass. *Those that run for a corruptable crown*, saith the Apostle, *abstaine* 1Cor.9.13

from

from all things: then we for an uncorruptable crown, ought to doe as much? The husbandman will take his season, the Souldier will watch his fittest time to assault the enemie, every one will cast the best way to compass the businesse he hath in hand: and shall the Christian man be altogether careless and negligent in preparing himselfe for his departure; God forbid. Should he not turn to God, but when the favour of God is turned from him; should he put off a matter of so great weight, as his conversion is, untill the last extremities? It is no safe course so to doe: when the infirmities of body in the Patient, and griefs of minde make him unfit for so needful a charge, as he hath at these times to dispose of things. When by reason of pain, he is neither for the most part, willing nor able to order aright his conversion to God, then and not before to thinke of the welfare of the soule. Is this well? No certainly, it is the Wisemans wise counsel: *Before thy languishing griefs*

consult

conſult of the medicine: before judgement examine thy ſelfe. *Abigail* ſhewed her ſelfe a provident woman, who went beforehand and pacified *Davids* wrath: and ſo prevented imminent dangers.

6 the Prophet *David* expreſſing the Provident care, and carefull providence of an holy man, ſaith, *He ſhall pray unto thee in a time convenient*, or remember thee, O Lord, in a time when thou mayeſt be found. Pſal. 33. 6.

The careleſs ſervant that ſaid in his heart, the Maſter doth defer his comming, the Maſter of that ſervant ſhall come in a time he thinketh not, and give him his portion, where ſhall be weeping and gnaſhing of teeth: for if they are happy, whom he ſhall finde ſo doing, then what are they whom he ſhall finde, not ſo doing? Happy are thoſe ſervants who attend his returne, theſe are thoſe that ſometimes look forth, ſit as *Abraham* at the entrance of the Tents: theſe are thoſe who have their Loynes girt, their Lampes burning

burning, oile ready: theſe are thoſe that wait with the Wiſe Virgins for the Bridegroomes returne: theſe are thoſe whom the Lord ſhall finde ſo doing and therefore make them rulers over much, *Take them by the hands and bring them to the participation of everlaſting joy.*

Pulſat cum per egreditudines oſtendit mortem vicinam, venit cum judicium apparet. Vener. Bed. in Luc.

7 To conclude, theſe are thoſe who are ever ready (ſaith *Beda*) whether the great Lord knock or come; *He knocketh, when by ſickneſſes he ſheweth death is neer; he comes when he appeares to pronounce judgement.* O that men would with carefulneſs prepare themſelves in time, while they are their own men! they ſhall one day finde the benefit of this carefulneſs.

8 To him that paſſeth thorow darke places, one light carried before him will doe more good, than many that are brought after. For him that undertaketh a long journey, advice beforehand will ſtand him in ſtead.

For this ſpiritual voyage, the vow of the Prophet ſhould be the vow and reſolution of every particular man by the

he assistance of Gods grace; I *said I will take heede unto my wayes.*

A religious preparation in time would doe men more good than they are aware: happy are they that seeke the Lord while he many be found for there will come a *Non novi vos*, I *know you not*, for them that come to buy, when the market is done.

9 Christ wept for the men of *Ierusalem*, which would not weepe for themselves: and all was, because they knew not the things that did belong unto their peace, *in die suo, in that day of theirs.* Luke 19. 41.

Antiochus, after his many injuries offered unto the people of the Jewes, and unto the Temple of God it selfe, taking sacrilegiously from thence the ornaments appointed for Gods service, when the Lord called him to answer the cause at his owne Consistory, he could then wish he had never medled with sacred goods, only consecrated to the Church, to godly uses. When *Pharaoh* saw the Sea ready to swallow him, he could then no donbt 1 Mac. 6. 12. 13

be

be ſorry that ever he had murdered
poore innocents, and oppreſs God
owne portion, when ſleepe is gone
from their eyes, when rather extremi-
ty of griefe than true ſorrow doth
take out a little ſick repentance from
the moſt careleſs: when reſt is de-
parted from their toſſed beds, the
many may wiſh that they had no
leſs oppreſſion, that they had fast
2 Cor. 11. 27. often with the Apoſtle *Paul*, pray
with *Daniel*, wept with *Mary Mag-*
Dan 9.21. Luke 7.38. *dalen*, lived in meane eſtate, and
have feared God, rather than to have
enjoyed the pleaſurs of ſin for a ſeaſon
which they finde to be full of bitter-
neſs at the laſt. *Theſe things ſhould*
be conſidered in time and now is the time.

Prov. 1.28. 10 *They ſhall ſeeke me* (ſaith Wiſ-
dome, ſpeaking of negligent ſinners)
but they ſhall not finde me. and why?
becauſe they ſeeke when it is too late.
Mat. 25.11, 12. The fooliſh Virgins may call Lord
Lord: but when the Bridegroome is
paſt, and that milde countenance of
Chriſt turned away, the woful plight
of theſe Virgins ſhall be ſuch as

were enough to breake their hearts with ſorrow, if it were poſſible for their hearts to breake.

Are not the pleaſures of ſin dear pleaſures? had we not need then in a caſe of ſuch importance to ſtand ever more ready by a ſerious preparation for our end: *To hold us faſt in the fear of God, and to wax old therein,* as *Syrach* counſelleth us? Eccl 2. 6.

11 Moreover, this our continuance here is certain; in uncertainty, therefore ſaith one, *Let our uncertain condition put into us a certain carefulneſs of our eſtate to come.* If in any thing that care of the Prophet is to be remembred, who would *not ſuffer his eyes to ſleepe, nor his eye-lids to ſlumber,* it ſhould ſurely in this of all other be remembred. *Nobis certam ſolicitudinem imponat incerta conditio: Euſ. Emiſ. Hemi. ad Mona.*

Who would paſs a day in ſinfull ſecurity? who would lay him downe in that ſtate of life, wherein he would be loth to be gone and leave this Tabernacle? Doe not many meet with death, and are they not often ſurprized at places of greateſt triumph,

where men are wont to think of nothing leſs? now merry, and in ſhort time mourned for? a bone in the meate, a huſk in the cup, the laying bait of an enemy, hath made many a ſtout Champion, after manifeſt perils eſcaped in the middeſt of the hateful enemies, to yeeld by ſo weak a means whether they would or no. *Iſaac* the Patriark, *Aaron* the Prieſt, *David* the Prophet, *Ioſias* the young Prince *Iſrael* the people, by little and little all weare away: *Be the day never ſo long at laſt comes the evening.*

12 Many good friends oftentimes in the world, ſhake hands at parting and we ſee their next meeting is at heaven. Wherefore when we keep our ſolemne aſſemblies, we had need keepe them religiouſly minded: for we know not whether we ſhall ever keep them any more. When we make our humble repentance to God we had need doe it ſincerely indeede it may be our laſt.

There is a time to ſeeke (ſaith the Eccl. 3. 6. Wiſeman) here is the time of ſeek-

ing, life is here won or loſt; here provide, and be ſafe for ever. And becauſe the time is ſhort, let them that uſe this world (ſaith the Apoſtle) *be as though they uſed it not*: This is the ſure way though narrow; this is the right gate though ſtraight, and it leadeth unto life.

Satan he is buſie, becauſe his time is ſhort, and therefore his wrath is the fiercer: At firſt he aſſaulted the Church by violence, but now by deceit. *The woman was deceived* (ſaith the Apoſtle) deceived, and ſo not overcome: whereby we may learn, that our relapſes into ſin come not ſo much from our enemies force, as from our negligence. But we remembring the continuance of time, ſhould uſe all diligence, and have the greater care to prevent the ſubtle *Serpent*. We know not whether we ſhall have ſo fit a time of repentance ever hereafter. 1 Tim. 2. 4.

It is ſaid of certain Hawkes in colder Countreyes, that they are moſt earneſt and eager to take their prey, when the day-light there is of leaſt

continuance. Let us not care ſo much what ſhall be after us in the world, but let us care what will become of us when we are departed hence in the world to come. *Hear good counſell* (ſaith Saint *Auſtin*) *doe that before death, which may doe thee good when thou art dead.*

Aug. in Enchirid. ad Lau. de Dulc. 1.

13 The Church doth pray (and that in moſt Chriſtian manner too) that the faithful may be delivered from ſudden or unprovided death. And ſurely great cauſe hath the ſober Chriſtian man to deſire rather leiſurely to yeeld himſelfe to God, if it ſhall ſo ſtand with his good pleaſure, than to be taken in a moment from the ſociety of men. To have a good departure out of the world, may be a good mans prayer, and to cloſe up the courſe of life with a peaceable diſſolution, is that faire Chriſtian end we may all beg at the hands of God.

Notwithſtanding, when the mind is wel prepared, and every night reſigned to his will, who knoweth better than our ſelves, how beſt to bring us

to

to his Kingdome, though the Christian end his dayes by a more short riddance from these bodily infirmities, the suddennes with Gods helpe, is no prejudice unto his future good, that lives ever prepared for the day of his departure: and they are not overtaken with death, how suddenly soever they are gone, that daily minde the time of their dissolution.

14 We may remember that if we respect our estate and condition of life, we are all at one, and at the selfe-same stay. *Consider* (saith Saint *Bernard*) *not so much what thou art, as what thou shalt be.* What is become of all *Adams posterity*, for these many hundred yeeres passed? excepting a remnant, are they not all goue? must not the remnant follow after? *Consideranon qualis sis, sed qualis fueris. Ber. de consid. ad Eug. lib. 3.*

15 *Moses* mentioning the age of those who lived before the flood (when as yet the dayes of man were of more continuance than they are) saith, *All the dayes of* Seth *were nine hundred and twelve yeeres: and he died.* *All the dayes of* Iared *were nine hundred* Gen. 5. 8. 20, 27.

dred sixty and two years, and he died. All the days of Methuſaleth, *were nine hundred ſixty and nine years, and he died;* that ſame *& mortuus eſt, and he died,* will ere long be the clauſe appliable to us all. In the mean ſeaſon we read the Epitaphs of others, and follow the Funerals of ſome dear friends: we ſee many, as *thoſe on whom*
Luke 13.4. *the Tower of Siloa fell,* gone in a moment; they are warnings ſufficient (if warnings will ſerve) to make us live prepared for our end.

16 Careleſs men (ſaith one) are not unlike diſſolute ſervitors in Princes Courts, who having their allowance of Lights, ſpend them out in riot, and ſo at laſt are fain to go to bed darkling; provident Chriſtians have a fore-ſight to think of the time to come; conſider this tranſitory eſtate will have an end, and therefore prepare for another world, where they may have a ſtay or perpetuity of reſt.

17 Now then to be ever in a readineſs for the giving up our account to
Luke 16.3. God, to live prepared for the day of death

death, the uncertainty of life, the waightineſſe of the charge, may juſtly move us all to be careful indeed. How much therefore it concerneth us in time of health to provide for another world, every one doth ſee: we have not two ſouls, that we may hazard one.

In the 23. of *Leviticus*, God tells His people of a day and a way of reconciliation or attonement: He that humbleth not himſelfe that day, it ſhould go evil with him: whereby they might perceive how that it ſhould goe well with them that did that day humble themſelves. This life is the day of Reconciliation: if we now humble our ſelves, it ſhall by the grace of God goe well with us. In the twelfth of *Exodus*; God willed his people upon their paſſage out of *Egypt to have their loyns girt, their ſtaves in their hands, their ſhoes on their feet*, that there might be no let when the time of their delivery ſhould come: we know not how ſoone God will ſend us from this Ægypt: Jeſus Chriſt Lev. 23. 27

grant we may keepe our Passeover with soules prepared to be gone.

Who so feareth the Lord (saith the Wiseman) *it shall goe well with him at the last, and he shall finde favour in the day of his death.*

CHAP. XI.

The manner of preparing, or the state and condition of life, wherein the Christian man should stand prepared for death.

THE meane then to die the death of the righteous, is first to live the life of the righteous.

The meane to sit with *Abraham* is here to walke with *Abraham*; for God hath appointeda vertuous life to goe in order before the great reward of eternal life, not as the cause, *but as the consequent of our blessed righteousnes in Christ our Saviour.*

2 What remaineth, but to frame the

the premiſſes, as we would finde the concluſion; to ſow as we would one day reap? for thoſe that will lie ſoft, muſt make their bed thereafter; and to live the life we hope to live, is in ſincerity here to live religiouſly. *If we provide not in this life, there is no providing after this life.*

Si non in hac vita, non poſt hanc vitam. Aug. de cur. ger. pro mort.

3 The old Chriſtians made the world to reade in their lives, what they did believe in their hearts, and gave occaſion to Heathen men to ſay, *This is a good God, whoſe ſervants are ſo good.* Heathen men ſee and hear of the great devotion of the old Chriſtians; they in effect thus reaſon: Surely, theſe men are of God, theſe without doubt look for a world to come. The labours, the learning of the ancient Fathers, their ſincerity amongſt men, their Devotion to GOD, it was the wonder of the world. The ſervants of *Ahaziah* telt their Maſter of the man that met him in the way, his attire, his word, &c. *Ahaziah* ſaith; It was *Elias* the Tiſhbite. Therefore

Juſt. Mart.

then this good and holy converſation of life after the example of good men, what better ſtate for a Chriſtian man to ſtand in, ever prepared for his end?

1 Sam. 12. 3 4 Was not that a memorable proteſtation of *Samuel*, when before his death, in the preſence of all the people he declared as thus, his integrity of life; *Behold here I am, beare record of me before the Lord and his Annointed.* As if he ſhould have ſaid, Give me my *Quietus eſt at parting. Whoſe Oxe have I taken? to whom have I done wrong?* The peoples reply in effect was, Now God be with thee good *Samuel*, to whom thou art going; thou haſt indeed done us no wrong. *And ſo with mournful hearts they gave him this good teſtimony at parting.*

Acts 20. 26. 27. 5 That of St. *Paul*, when he tooke his farewel of the men of *Epheſus* who wept abundantly for the word he ſpake, being cheifly ſorry they ſhould ſee his face no more. *I take you to record this day, I am pure from the blood of all men; I have covered*

mans silver or gold. After so good a life, was not this a good farewel? that of *Simeon* a just man, one that feared God, and waited for the consolation of Israel, was it not a godly course to embrace Christ, and *pray to depart in peace?* Luke 2.29.

6 O good life (saith an ancient Father) what a joy art thou in time of distress! It made the same Father neither ashamed to live any longer, because he had lived honestly, nor afraid to die, because he had a good Lord. Sweet is the felicity of that man, whose works are just, whose desires are innocent. *Possid. de Amb.*

7 *Plutarch* writeth of *Pericles*, that he never caused man to weare surrowful attire, he was so harmeless. And of *Lysander*, that he was more honoured after his death, that ever he had been in this life, he was so vertuous. *Plutar. in vita Peric.* *Plut. in vit. Lysan.*

But the Wise-man speaking of the servants of God, who passed through the darkness of this World with lamps in their lives, which both light themselves

Ecc. 44. 14. themselves and others: *The righteous* (saith he) *are had in perpetual remembrance, their bodies are buried in peace but their name liveth for evermore.*

For such is the power of vertue, as it makes not men only honored when they are alive, but also when they are dead; and it is wont to take good men out of their graves, and cause them to live in the mention of long posterity, having their names registred and inrolled with the Saints of heaven, and their fame Canonized in the Book of life.

Esa. 57, 20 These stood evermore upon their departure, having that heavenly treasure of a good conscience, peace and tranquillity of minde: When the evil are tossed, saith the Prophet *Esay*, *as the raging waves of the Sea*: their name perisheth, saith the Wiseman, *as if they never had beene.*

8 Thus the innocent life, like the watchful servant, openeth the doore gladly, when his master knocketh, but the wretchless seeketh corners, being ashamed to be seen: nay, saith one, *He is*

is ashamed to see him whom he remembers he hath contemned: the one is quit by a joyful Proclamation, the other found guilty at the bar of his owne conscience.

He that will say with the Apostle *Death is to me advantage*, must live with the Apostle, *with all good conscience*. I read of one who a little before his departure from the world, spake these words to them about him, *My friends, I now finde it true indeed, he that leaveth all to follow Christ, shall have in this world* Centuplum, *a hundred fold: I have, I have I have that* Centuplum *peace of conscience with me, at parting*. Thus much in general of preparing our selves for the time of our dissolution. Phil. 1:

To come neerer home, the applying of himselfe to *Faith, Hope*, and *Charity*, is that Christian estate wherein the servant of God once settled, need not to feare to *speak with his enemies at the gate*. Psal. 127. 5.

Faith is the staffe, whereupon we stay both in life and death, which faith

faith tels us, that God through Christ is become propitious unto us. *By faith* Gal 3.9. *we are blessed*, saith Saint *Paul*, in the third to the *Galat.* 5. v. By faith *we re-* Rom. 5.2. *joyce in tribulation*, in the fifth to the Eph. 3.12. *Romans*: By faith *we have access unto God*, in the third to the *Ephesians*. This Eph 6.16. is the *shield whereby we queneh the fiery darts of Sathan*. This is the meane whereby we resist his power.

10 *Nahash* the *Ammonite*, would 1 Sam. 11. make peace with the men of *Jabesh* 2,3,4. *Gilead*, but upon condition that *he might thrust out their right eyes*. This old Ammonite our enemy would offer peace to Gods Children, but it is upon condition; for he would have their right eye, or that blessed Faith that holds the soule-saving love of Christ crucified, put out: but will the true *Gileadites* yeeld to such a condition? No, not for ten thousand worlds of riches.

11 Have we any thing to do at the throne of God in heaven? there we have but two pleas the one of Innocency, the other of Mercy. Because we

we cannot plead the plea of innocency, Faith bids us boldly plead the plea of mercy, and tels us the Judge is reconciled. Rom. 5.1.

What shall separate us being once confirmed in the faith, from the love of God in Christ Jesus?

Shall powers, or principalities? things present, or things to come? No, neither life nor death. Rom. 8 38.

12 What manner of faith Christ commendeth in the Gospel, we reade by that of *Mary Magdalen*, who after sorrowing and weeping for her sins, Christ tels her, *Thy faith hath made thee whole*: as if he should have said, *Mary*, this weeping, this repenting faith, is faith indeed. When he had seene the religious duty of the Samaritan, that came back to give God praise, and fell down at Christs feet, he saith unto him also, *Thy faith hath made thee whole*: as if he should have said, This humble faith, this religious faith is a saving faith: *Goe in peace.* The blinde man cried *Son of David, have mercy upon me*, and being reproved Luke 7.50. Luke 17.7

ved, would not leave *mercy*, until he obtained *mercy*: Christ said to him, as to the former, *Thy faith hath made thee whole*: as if he should have said This praying faith of thine is a good faith, *receive thy sight*. What made
He. 11. 37. many old *Saints to endure bonds and imprisonment, to be stoned, to be hewen asunder*? It was Faith (saith the Apostle.) This was no palsie-faith, but firme and constant unto the end, that comforts the languishing minde, and sayes, If we live, we live unto the
Ro. 14. 8. Lord, yea, *Whether we live or dye, we are the Lords*.

13 To this *Faith* is adjoyned *Hope* which is called by the Holy Ghost the Anchor of the soule. The Anchor lyeth deepe, and is not seen, and yet is the stay of all. So hope reacheth far, it is of things unseene, and yet holds all sure amiddest the surging waves of a boisterous world. This *Hope maketh*
Rom. 5. 5. *not ashamed, abideth with patience, rejoyceth in afflictions*: and is as *S. Austin* calleth it, the *very life of life*. For
Re. 13. 15. why? it bids *us goe comfortably to the Throne*

Throne of grace, and not to refuse the changing of these mortal bodies: *That we may receive them in a better resurrection.* Heb. 4. 16. 1 Thes. 4. 16.

14 In the third place, *Charity*, the unseparable companion of faith may be considered. God in the Creation did separate light from darkeness: we may not in the state of Justification joyne the workes of darkeness, as envying, strife, and contentions, with the light of faith, which are weaved together as was the coat of Christ and therefore are not divisible. Ro. 13. 13.

15 In the second Book of Kings and the tenth Chapter: when *Jehonadah* came towards *Jehu*, as if he had some earnest intent to be his follower: *Jehu said, is thy heart upright with mine? He answered, It is: Then quoth Jehu, give me thy hand.* Our noble *Jehu* whom God hath set up to pull down the power of darkeness, sayes to all that profess his Name, is your faith upright to me? then give me the operation of your hands. 2 Reg. 10. 15.

16 The children of God, as they shall

ſhall differ from the children of this world hereafter, ſo much they differ from them here by good workes, which doe manifeſt themſelves by Chriſtian charity. Chriſt ſaith unto his, as the Lord of the Vineyard ſaid unto them in the market place, *Why ſtand ye idle?* Faith is like *Rachel* mourning for her children, lamenting the defect of good workes: and Faith ſayes as *Sara*, Give me fruit or I dye. *Moſes* ſaith, that every tree brought forth fruit according to his kinde. Faith is a good tree: it ſhould therefore bring fruit according to his kinde. Our Saviour Chriſt ſaith to his Diſciples, *By this ſhal all men know you whoſe you are, in that you love one another.* If we have love, ſaith Saint *Auſtin*, we have God, for God is love: love was the way wherby God came to us, and love is the way whereby we go to *God*.

Matt. 2. 18.

Gen. 1. 12.

John 13. 35

Aug. de ſpirit. & anim.

If this love of God decay, the love of thy neighbour will ſoon come to nothing. *David* puts theſe together, when he ſaith, *The foolish ſaid in his heart there is no God*: he addes, *They*

Pſa. 14. 1, 2.

are

e corrupt, and become abominable. Gen. 4. 5.
17 *Cain* offered bad offerings, which 3
as a token that the love of *God* wax-
d cold in *Cain*; it was not long after,
hat he had laid violent hands on *A-*
el, which shewed that he had lost
ithall, the love of his neighbour. But *Quid com-*
O *Cain* (saith *S. Jerom*) what dost *merit fra-*
thou? what cause hast thou of this *ter? Quam*
cruel hatred, and de re of shedding *vim intulit?*
innocent blood? What hath thy *Hier. de*
brother deserved? What violence *conf. in ad-*
hath he offerd? hath thy solitary bro- *verf.*
ther displeased thee, because he plea-
sed God? thou knowest not what a
loss thou shalt have in the miss of
so good a companion. But envie
and venemous malice where it once
entreth, how doth it blinde the un-
derstanding, nourish and incense
uncharitable minds to commit most
foule and unchristian attempts? Shal
we lend envie our will? shortly will
it become our Lord.

If ye will heare how *Lamech* that Gen 4. 24.
was an evil man speakes, *If Cain were*
avenged seven-fold, I will be avenged
seventy

ſeventy times ſeven-fold. Here is nothing but a minde ſet upon revenge. But if ye will heare how *David* the man of God ſpeakes, *Is there any of the houſe of Saul, that I may ſhew mercy unto them?* He ſpeakes of love and kindneſs towards his very enemies; and ſo ſpake *Joſeph* when he forgave his brethren; *Becauſe* (ſaith he) *I my ſelfe am under the hand of God.* Gen. 49.

18 All that we can or doe forgive our enemies, are offences, or ſome ſmall treſpaſſes, but thoſe which God forgives, are debts of great importance: we releaſe ſome few pence he talents, and thoſe ten thouſand too. παραπτώματα ὀφειλήματα· Mat. 21. 25 Mat 6. 12. Luke 18. 28, 29, 30.

19 *Thraſibulus* a Heathen man, to renew amity loſt among men, made a law of forgetfulneſs of all wrongs and injuries that had beene offered. It is not a law of *Thraſibulus*, but of Chriſt Jeſus, *Forgive and it ſhall be forgiven you.* ἀμνηστίας.

20 What hath heaven more glorious than the union of the Trinity? what hath the earth more heavenly

an conſent and unity? When one iver runneth towards the Ocean, is a good courſe, and goes as it ould; but when it meeteth with a-ther River, then they make a cur-nt indeed. When the love of God th carry us along, we go well, but hen this meeteth with the love of r neighbour, then we ſet forward ith a main ſtream into a Sea of all eſſedneſſe.

21 A ſpecial means to increaſe this uble love in the hearts of all be-evers, is a frequent participation the Holy and bleſſed Euchariſt, hich is called of ſome *Ephodion*, that to ſay, a moſt neceſſary proviſion r our Spirituall Voyage (of this I all ſpeake more at large in ano-er place) *O bleſſed Myſtery*, which ongſt other high and heavenly ef-cts, is a meanes to ſtrengthen us this great journey, and com-t us towards the End of our Jour-y.

22 Thus ſetting our ſelves in or-, wee may accept of the time whenſo-

whensoever it shall please God, th
brought us into the world, to take
from this our continuance in t
same. The condition of life, where
we may stand prepared, requires o
Christian practice; the happines
this condition we shall finde, *when*
come unto the state of all happiness.

CHAP. XII.

*How the Christian man should demea
himselfe, when sickness beginneth
grow upon him.*

THE first and principal thi
religiously to be remembe
in the beginning of sickne
is, that the soule do call her selfe to
serious account of manners passed of t
evil committed, and the good omi
ted; remembring that of the Proph
Psa 32. 9. *I said I will confess against my selfe*
In decreto olim. *owne unrighteousnes.* Therefore b
ancient decree in former time, the fa

sa enjoyned, before ſending for the hiſition, to make firſt a contrite onfeſſion, and humble acknowledgeent of his ſins; as if our ſins ere (as they often are) the cauſe of ur ſickneſſes: and ſurely, this decree as very reſpectively had in uſe. We ill open our grieſes and ſoars to the hyſition of the body, and when we umble our ſelves under the hand of od, we open our ſins to the Phyſion of our ſouls, who can beſt aply the beſt medicine, *Thy mercies O hriſt Jeſus.*

3 Our *Saviour* having reſtored to ealth and cured the man that lay by he poole ſide, and had beene ſick ſo any yeeres, he giveth him abſolution ho is the ſole abſolver; for all is in er y: *Behold thou art made whole*: hat was for the time paſt: next he ddeth a caution, as a *Memorandum* or the time to come: *Sin no more, ſt a worſe thing come unto thee. Made hole*, therefore ſometimes a diſeaſed reature: *made whole*, therefore not of ny ſelfe whole; *made, whole* therfore not John 5.23. John 5.14

not of thy ſelfe whole; *made whole*, therefore now a ſound man: *Sinne no more, leſt a worſe thing come unto thee.* He that afflicted thee for a time, could have held theelonger: He that touched thee in part, could have ſtricken thee in whole. He that laid this upon thy body, hath power to lay a greater Rod upon thee in body and ſoul: *Sin no more.*

So by this we ſee, that bodily ſickneſſes may move us to cry out with Pſa.125.6. the Pſalmiſt, *Lord, remember not the ſinnes and offences of our youth*: and to ſay with the ſame Prophet, *O cleanſe thou us from our ſecret ſins.*

3 When ſickneſſe beginneth ſharply to touch us, we are careful (as I ſaid) in ſeeking and ſending to procure the 1 Chr.16. health of the body, as *Aſa* ſought to 12 the Phyſitians to heale his diſeaſe when he ſhould have rather ſent to the Prophet to have given him ſome ſpiritual receipt for his ſick ſoul. The woman in the Goſpel, ſpent all that ever ſhe had upon the Phyſitians and in the end ſhe was never the better

but once coming to Christ, she came where she might have cure, and had indeed.

4 When the Physition hath done, then we can be content the Divine should begin: as if some few words of ghostly counsel were enough, when we see there is but one way with us. No, no, the first and chiefest care in all extremities should be a penitent imploring of the help of God, who in this case doth oftentimes cure both body and soul, and lengthen the dayes of sorrowful suppliants, as he did the dayes of *Ezechias*.

For recovery first therefore, take a good quantity of repentance, two handfuls of faith in the passion of Christ, put both together, with a purpose by the help of God, for to walke upon it in holyness of life, and apply this as a good receipt for thy sickly soul, which hath taken a dangerous surfeit in sin.

5 The lump of dried Figs, (means ordained by God for the bodies health) have also their convenient use.

The Phyſitians we honour, but it is
Eſay 38.2. for neceſſities ſake; that unneceſſary manner of taking Phyſick, which maketh health ſick, away with it a Gods name. The Phyſicke of the ſoul hath the beſt Cordials for the penitent Patient.

Numb.28. That of the people in the Book of Numbers may be remembred, who being ſtung with the Serpents in the Wilderneſſe, had no better means of ſuccour, than the looking up to the Serpent, which *Moſes* cauſed to be ſet up, as a means ordained by God, for the procuring of their health. We have no further refuge in time of need than the lifting up of the eyes of our ſoul to behold *Chriſt crucified.*

6 The people cried unto *Moſes* and *Aaron*, but there was no help, untill God in mercy appointed this miraculous means. No relief could be found in the Law for the diſtreſſed ſoul, untill God in his wonderfull love raiſed up a mighty ſalvation in the ſtate of Grace. The Serpent was lifted up on high, that all might behold him;

was the Son of God, that all believers might receive saving health from him, and by him. In the curing of those who were stung by the Serpent, it was *look and live*; for Christs curing, it is, *believe and live.* Num. 21.9 Joh. 3.14.

7 This blessed means in times of greatest extremity doth adde no small comfort to the afflicted. And this the principall care, when sickneſſe beginneth, being an humble acknowledgement of our sins, which may move us to say, as *Iosephs* brethren: *Therefore is this trouble come upon us.* Gen. 42.21 A hearty Confession of them all, an humble Desire with bended hearts and knees for Remission thereof, by him who is the Hope of the distressed, the Joy of the afflicted, the Curer of the sick, and the Resurrection of the dead; a willing mind to be delivered from the hands of sin, may make us cry with the Prophet *David*, *I am so fast in prison that I cannot get out.* And last of all, a joyfull lifting up of the heart to the Throne of Grace, may make us willingly renounce the world, and re-

ſigne over our ſelves unto his divine pleaſure, to whoſe appointment we ought with patience meekly to ſubmit our ſelves. Firſt, God ſent *Jonas* to warn *Ninevee*, and ſeeing the repentance of the people, then comes a meſſage of mercy; theſe trials are as forewarners.

8 We ſee we are in his hand who alone hath power over all fleſh: when we are in want, we then know the benefit of plenty, when we are in bondage, we then beſt perceive the good of freedome, when we are in ſickneſſe, we moſt thankfully acknowledge the bleſſing of health (if we have any thankfulneſſe) and may eaſily gather how God by lingring ſickneſſe, doth in mercy ſtay till he make us ready. If it ſhall pleaſe him to adjourn the time of this our Pilgrimage, we ought to offer a determinate purpoſe, as a ſacrifice upon the Altar of our hearts, to bleſſe him who hath ever bleſſed us, to ſerve him truely all the dayes of our life. And thus having our truſt in Chriſt crucified, we make this

this reſolution: *If we live, we ſhall doe well; if we dye, we ſhall do better.*

CHAP. XIII.

How the ſicke ſhould diſpoſe of worldly goods and poſſeſſions.

HIs ſinnes being by the ſick perſon confeſſed, his ſoule religiouſly commended unto God, his deſire either to live or dye, given over to the divine diſpoſing providence: to ſettle an orderly diſpoſing of thoſe temporal bleſſings which God hath here lent unto his ſervants (as Oares and Sails to bring paſſengers to their long Haven) is very convenient for every Chriſtian in the time of health: and nothing ominous as ſome have timerouſly doubted. Experience doth ſhew, that Wiſe men have afterward lived long, done full well, and ſerved GOD many yeares in the World: Wherefore, it is a laudable Cuſtome for Men, whileſt they are themſelves, to make their laſt

Will and Teſtament in time, leſt dying inteſtate, great troubles, or ſtriſes and ſuites in Law doe ariſe about their Eſtates, being dead; for this cauſe *Eſay* willed *Hezechiah to ſet his houſe in order.* Now, there is a foure-fold houſe to be ordered by us; Firſt; the houſe of every ones conſcience, wherein they make their repoſe. Secondly, the houſe of the body, which is to be adorned with holyneſſe; for holyneſſe becometh this houſe. Thirdly, the houſe of our Family, which is wiſely to be diſpoſed. Fourthly, the Houſe of Eterternity, which of all other is carefully to be thought upon.

A great temptation in ſickneſſe is, the love of the world, and worldly things; for that moſt affects a man towards his death, which he moſt loved in his life, as riches lands, wife, children. To provide a remedy againſt this, it is needful for a man to have his laſt Will and Teſtament ready in his extremitie, that ſo he be not troubled about the ordering of his worldly goods when he ſhould be ordering his ſoul.

Thus

Thus the Teſtator having commended his ſoul to his Creator, and his Redeemer, and his body to Chriſtian burial, we ſee that diſpoſing of bleſſings temporal maketh us not to die the more quickly, but the more quietly, and therefore it was put in practice by *Abraham*, when he gave the principall part of his goods unto *Iſaac* his ſon and unto others? *Abraham* gave gifts of Legacies: this did *David*, *Tobie* and *Hezechias* for the quiet of ſucceeding poſterity, they diſpoſed of earthly poſſeſſions, going to poſſeſſe heavenly. Gen. 25. 26. 1 Kin. 1. 25. Tob. 4. 20. Eſay 38. 1.

2 He muſt not expect the laſt extremities of ſickneſſe, to diſpoſe of things tranſitory. In this diſpoſing, to be adviſed by them, whoſe skil and knowledge is approved, doth much further the well ordering of the ſame. We ſhew our thankfulneſs unto God, and charity to men, when we become beneficial unto others, remembring whoſe ſaying it was, *It is a bleſſed thing to give of all other to pious uſes.* Acts 20.

3 In which giving, the maintenance of Churches, Colledges, Schools, Hospitals, and such like godly uses should (where ability is answerable) bee chiefly remembred: for by these deeds of Mercy, we doe not onely our selves acknowledge Gods goodnesse, but make many others, (when we are long since dead and gone) blesse him in the participation of the same.

4 Mercifull men (saith the Wise man) have honoured GOD by this means: and how? *The Lord hath gotten great glory by them.* To give unto the poore in time of sickenesse is good, but more acceptable were it to doe it dayly, and in the time of best health.

Eccl 44. 2,15.

This giving, is the ship that will never strike against the Rock, but bring our Merchandise home in safety. This giving is the most gainefull interest. When the mercifull shall receive a thousand for one, and finde in another VVorld, the reward of Lending unto GOD: That is to say, of giving

giving unto the poor: for he is their ſurety, they ſhall not have loſſes by him.

In hoarding up our riches, (ſaith *Gregory*) we loſe them, but in diſperſing them abroad, we moſt ſurely keep them. To diſperſe them when we can hold them no longer, is not ſo good, though commendable: this kinde. with *Job* not to eat our morſels alone, but to give our bread unto the hungry, nay, to take from our own plenty, to give unto Chriſts little ones, is commendable indeed. *Bleſſed is he* (ſaith the Prophet *David*) *that conſidereth the poor and needy. The Lord ſhall viſit him when he lyeth ſick upon his bed.*. A cup of cold water ſhall not one day want a reward, not ſimply as a reward, but as a reward in his name, by whom all things are acceptable. Pſal. 41.

5 Where is become the large liberality of old Benefactors towards the poor members of CHRIST? is not all ſcarce ſufficient to maintain our exceſſes? The pride of the

world in attire, and the maintenance thereof in languishing, the needless superfluity in diet; hath eaten up Hospitality and mercy towards many hungry soules, and causeth that we have little to leave at our departure, for the good of others. Never more at the table, but never less at the doore, never more sumptuous in cloathing our selves, never less respective of others. Nature is content with few things; all will not serve excess.

To be liberal in good uses, and sparing in unnecessary expences is commendable, and so in orderly manner to dispose of these temporal benefits at the last, is rightly to leave that which industry hath gathered, and frugality saved.

Num. 7. 11 In the disposing of earthly possessions, none ought to alienate ancient inheritances. God would that the right heires should take place, and succeed in order.

Provided evermore, that debts ought first of all to be payed, and with *Zacheus* we ought to make a conscience,

in making reſtitution, if ought hath bin taken from any man by forged cavillation.

Then we are to proceed to bequeth our temporalities; in the bequeathing natural affections may not be extinguiſhed, the next in kindred disinherited, the cuſtome of place and Anceſtry from the fathers to the children, and the childrens children violated: fathers are but Guardians for their time: and therefore to make ſpoile is an injury offered to poſterity: Old friends would be remembred by ſome tokens of love in ſome ſmall Legacie.

6 The forgiving of our enemies, when we can hurt them no more, is not ſo much charity at all times, but principally at this time becommeth Chriſtians. The example of *Stephen* praying for his perſecutors may ſhew us a mirour of true Charity towards all. Theſe ſpecial reſpects obſerved, the ſick may in the name of God diſpoſe of himſelfe and his, as thus:

7 Firſt with a free heart and willing minde to yeeld and render his ſoule

ſoule into the hands of Almighty *God* his Creator, who of his endleſs goodneſs gave him his being, of his infinite mercy vouchſafed to redeeme him by the death and paſſion of his deare Son, and our Saviour Chriſt Ieſus, in whoſe onely merits, is his laſt repoſe at parting: then commending his body to Chriſtian burial, he may proceed as Gods grace & wiſe advertiſement ſhall direct, that ſo the ſick laying aſide all earthly reſpects, as now having no more to doe with the things under the Sun, like the valorous Captaine, who now about to take a great and weighty enterpriſe againſt forraine enemies, leaveth the remembrance of wife and children onely intending to his occaſions in hand.

Now may the ſick commend with patience and comfort of heart, his ſoule into the hands of Almighty GOD, humbly applying unto his faith the innumerable benefits of CHRISTS paſſion: and of the three things he is then to diſpoſe of, *His body*

body, goods and soule: let principall care be had in commending his soule with all devotion into the hands of JESUS CHRIST, that so when the time of death commeth, he may saile forth of the Haven of the flesh, with consolation. This done, let him take his leave of wife, and children, friends acquaintance, and so in silence meditate of the joyes of Heaven.

CHAP. XIV.

How necessary it is for the sick, leaving all worldly thoughts, to apply his mind to prayer, and godly meditations.

THE disposition of worldly goods, being well and wisely ordered; the minde is at more quiet to consider of heaven and heavenly things, the sick is more fit to enter into the closet of his heart, to descend into himselfe, there to commune with himselfe.

At these times we have no sweeter incense

incense than our devotion, offered up
Psa. 141. 2. by prayer. The lifting up of our hands we may make our evening or latter sacrifice. We have no better Orators to plead our cause, no surer Ambassadors to conclude our peace than our humble supplications unto him, who healeth our sicknesses, and forgiveth our sins; who sits ever in commission to heare our suites, and looks that we should send up our prayers, that he
Psal. 103. 3. may send down his mercy.

By which meanes we enter into a spiritual traffique with God himselfe: we give a cup of cold water, and he re-
John 4. 14. turnes us a fountain of the water of
Luke 21. 2. life: we give him with the poore widow two mites, and he gives us againe the whole treasure of the Temple. The mercy of God (saith one) is like a vessell full to the very brim; if once his children by the hand of faithfull prayer, begin to take of it, it doth overflow unto them.

2 Moreover, it is not with God, as with men, amongst whom those who are petitioners, are wont to be troublesome

bleſome unto them, but with God; the more we offer up our praiers unto him the more we are accepted of him.

The *Ædiles* amongſt the *Romans* had ever their doores ſtanding open, for all that had occaſion of complaint to have free acceſs unto them. With God the gates of mercy are wide open to all poore ſinners, that will make their prayers unto him, *Come and welcome.*

3 Now as we ſhould at other times and upon other occaſions, with *Abraham*, ſometimes leave our terrene affaires, as he left his ſervants beneath, when he went into the Mount to ſacrifice to God; ſo principally in ſickneſs, and times of diſtreſs: then ſhould we flie unto our ſureſt ſtay of repoſe, then ſhould we attend into the contemplation of heavenly things and have recourſe to Gods mercy, as to a City of refuge: *Call upon me* (ſaith the Lord) *in the time of trouble, and I will hear thee and thou ſhalt praiſe me. In the time of trouble*: there is refuge for extremity; *And I will heare thee*: there

Gen. 22. 5.

Pſa. 50. 15.

there is the reward of mercy, *And thou ſhalt praiſe me:* and there is the reflexe of thankefull duty. CHRIST wils *all that are weary and heavie laden, to come unto him,* and they ſhall not loſs their labour, for *he will refreſh them.*

4 In time of need no ſurer Sanctuary than by humble prayer to repaire to God. *Let us even endevour to dye in prayer, I lifted mine eyes unto the hils* (ſaith the prophet) *from whence commeth my helpe.*

Domus operam ut moriamur. in precatione. Aug. de vera invoca. c. 33.

And in another place, *As the eyes of ſervants looke unto the hand of their maſter, and as the eyes of a maiden unto the hand of her Miſtreſs:* So our eyes wait upon the Lord our God, untill he have mercy upon us.

Pſa. 123. 1, 2.

Wherefore, with the ſame Prophet let us devoutly ſay, *In thee O Lord, have I put my truſt, let me never be put to confuſion, but rid me, and deliver me in thy righteouſneſs: Correct me not in thine anger, O Lord, neither rebuke me in thine indignation: heale me, for my bones are vexed. Be not far from me*

se, for trouble is hard at hand, and here is none to deliver me: remember thy loving mercies, which have beene ever of old: cast me not away when my strength faileth me: I acknowledge my faults, and my sin is ever against me: wash me and I shall be cleane: Lord, heare me, hide not thy face from me for trouble is at hand: O let my cry enter into thy presence.

5 To this or the like penitent complaint that joyful reply is not far off; *because he hath put his trust in me, I will deliver him; I will set him up because he hath knowne my name; I am with him in his tribulation.* Psal. 91. 14, 15.

6 The select prayers to be used in the visitation of the sick, should be observed with many of the Psalmes of *David*, which when the afflicted reade them, instruct the conscience, and in times of sickness are wont more than ordinarily to affect the Soule; for these divine Hymnes, (saith Saint *Basil*) are a part of holy Scripture, *High in mystery, profound in sense, comfortable in Doctrine,* *Basil. in præfat. in lib. Psa.*

doctrine, and have in times of affliction a speciall and peculiar force to move devotion.

7 Amongst these, the thirty eight Psalme, *Put me not to rebuke, O Lord.* The fifty one, *Have mercy upon me, O Lord.* The seventy Psalme, *Haste thee to deliver me, O God.* The seventy one, *In thee O Lord, have I trusted.* The seventy seven, *I will cry unto the Lord with my voice.* The hundred and thirty Psalme, *Out of the deepes have I called unto thee, O Lord, Lord hear my voice*: with many other like Psalmes proper and peculiar for the sicke.

8 Hereunto may be added a silent meditation, wherein the soule doth enter a solitary talke with *God*, which is very convenient in this case: when the joyes of heaven have leisur to present themselves to our religious thoughts, the pleasures of a sinful life and this worlds vanities are then seen to be of small value as they are indeed.

9 Then may we call to mind the unspeakable love of *God* towards me

general, and our ſelves in particu-
: How his mercy ſtept forth in
ne of need before execution of ju-
ce, to ſave man. That it was a work
comfort. when God ſaid, *Let there* Gen. 1.3.
light made, but that it was a worke
counſel, and of the greateſt com-
t that ever could have come unto
e world, when he ſaid in the great
orke of mans Redemption *Let there*
a Chriſt borne, which ſhall ſave my
ople from their ſins.
ow have we fit opportunity to me-
ate upon the ſufferings of the Son
God, his paſſion, his deſcention in-
hell, his reſurrection the third day,
s aſcenſion and glorious ſitting at
e right hand of God: ſo that at the
me of Jeſus, the ſorrowfull ſinner
y ſay with *Thomas*, *My Lord, and* Joh. 20. 18.
God.
10 We cannot in the world bet-
imploy our thoughts, than in cal-
g to minde how God hath kept us
m our youth up, from how many Pſal. 22.
ngers we have been delivered into Pſa. 27. 1.
hich we have ſeene not a few fall
before

before our eyes, and our ſelves by his onely mercy unto this day freed from the ſame; can we otherwiſe doe, but with all thankefulneſs call to mind the goodneſs of God towards us, for the time paſt, and put our whole truſt and confidence in him, even in the greateſt extremities? yea both in life and death, for the time to come, ſeeing *the Lord is nigh to all them that call upon him, yea, to all ſuch as call upon him faithfully.*

Pſa. 145 P. 18

CHAP. XV.

How the ſicke, when ſickneſs more and more increaſeth, may be moved to conſtancy and perſeverance.

WHen ſickneſs more and more increaſeth, we are more and more put in minde of our mortality then are we as it were ſummoned to depart hence, and gently moved to renounce by little and little, all the repoſe we

ve or can have in this transitory
e: and therefore ought we now
arme our ſelves to ſtand with con-
ncy unto the end; remembring e-
rmore, as we had a time to be born,
have we a time to dye and depart Eccl. 3. 2.
nce, and in the meane while to
rne wiſdome by the fooliſhneſs Wiſ. 5. 9.
thoſe who ſay in Hell: *What good*
th our pride brought us?

2 To elevate or raiſe up our ſpirits
hen they are dejected with ſorrow,
e may recount with our ſelves that
hriſt himſelfe went not up to glory,
t firſt he ſuffered pain; doe we ſuf-
? he ſuffered firſt: have we paine
d ſorrow? ſo had the moſt innocent
n of God before, who ſuffered
d he alone trode the Wine-preſs
mſelfe, and under tooke the brunt
the battel, that we might be made
onquerours.

3 When *Uriah* was willed by *Da-*
l himſelfe, to take his eaſe at home,
all I ſee (quoth he) *my Lord Ioab,* 2 Sam. 11.
the Arke of GOD lie abroad in 11.
the

in the field, and shall I goe take myr
and ease? No, I will not. Shall we s
the *Sonne* of God in all gore bloo
suffering for the sinnes of the worl
and shall we refuse all sufferings, tak
ing our ease in *Sion*, and our re
upon the Mountains of *Samaria*,
loath to endure any cross or calamit
at all?

4 Is that Souldier worthy to tr
umph with the Captain, that wou
never strike stroke to fight the batt
with him? Again, whatsoever
suffer, Christ suffered more for us.

And that which we may not forge
it is to be remembred, that this o
striving, is not beating the aire; o
labour is not in vain in the Lord,
after we have fought a good figh
1 Cor. 9. 26 there is laid up for us a Crowne
2 Tim. 4. 8. glory. God (saith *Tertullian*) is *Ag*
Tertul. ad Mar. *notheres*, both he that proposeth t
prize, and rewardeth the Champi

5 Consider the old generations
Eccles. 2. men, (saith the Wise-man) and m
11, 12, 13. them well: *Was there ever any c*
founded that put his trust in the Lo

Who hath continued in his feare, and was forſaken? Or whom did he ever deſpiſe that called upon him? Wherefore let the languiſhing perſon take unto him comfort in Gods mercy. *Was ever the righteous forſaken?* No, he was not. Eccl. 2. 22. 2 Reg. 20. 28, 23. 2 Reg. 23. 9

6 God told *Joſias*, that he ſhould be gathered unto his fathers in peace; and yet *Joſias* died in war: God gave him a conſtant mind, whereby *Joſias* died peaceably, and ſo in peace. The Lord told *Jeremy* he ſhould not be vanquiſhed. *Jeremy* was ſtoned but not vanquiſhed. God gave him an incincible Faith. The Angel to the Church of *Smyrna* ſaith, *Be thou faithfull unto death, and I will give thee a Crown of life.* Apo. 2. 10.

Abraham was about to ſacrifice, the birds came and troubled him: did *Abraham* deſiſt? No, *Abraham* roſe and drove them away: we are about to offer our ſelves a ſacrifice to God, earthly thoughts trouble us: ſhould we give over? No.

7 When he feeleth and findeth himſelf

himſelfe beginning to decline, the ſick may have a hearty confeſſion of his Chriſtian beliefe, ſaying: „O holy „ Trinity, I commend my ſelfe unto „ thee, the Father the Son, and „ the Holy Ghoſt, which in unity of „ nature art one and the ſelfeſame „ God I commend me unto thee, O „ omnipotent father, which haſt cre- „ ated me, yea, heaven and earth with „ all things viſible and inviſible. I „ commend me unto thee, O Lord Je- „ ſus Chriſt who for me and the ſal- „ vation of mankinde, wert ſent into „ the world conceived by the power „ of the Holy Ghoſt, borne man of „ the bleſſed Virgin *Mary*, didſt ſuf- „ fer, waſt dead, buried, deſcendedſt „ into hell, the third day didſt riſe a- „ gaine from the dead, aſcendedſt into „ heaven, where thou ſitteſt at the „ right hand of the Father: from „ whence thou ſhalt come at the day „ of Iudgement to judge all fleſh. I „ commend me unto thee, O holy „ Spirit, which proceedeſt from the „ Father and the Son, whom toge- ther

"ther I adore and glorifie, which "doſt quicken our Catholick and A-"poſtolick Church: to wch thou haſt "in mercy granted remiſſion of ſins, "the reſurrection of theſe mortal bo-"dies, and everlaſting life after death.

The ſame confeſſion may be made of the ſick in manner of oblation: As, *I offer my ſelf unto thee, O holy Trinity, the Father, the Son, and the Holy Ghoſt, &c.* Alſo in a manner of an humble ſupplication, As, *I beſeech thee O holy Trinity, the Father, the Son, and the Holy Ghoſt, &c.* In which Chriſtian confeſſion, it is the part of Gods ſervants to ſtand conſtant unto the end againſt all temptations.

8 Not unlike the people of *Ciniſenſis*, who when the Ambaſſadours of *Brutus* would have them deliver over their Citie and freedome into his hands, returned him this anſwer: *Tell your Captain* Brutus, *our Anceſtors have left us weapons to defend our right with courage and conſtancy unto the end.*

9 The *Holy Ghoſt*, by the Apoſtle

Ephes. 6. 14.15. Saint *Paul* in the sixth to the *Ephesians*, sheweth what these weapons are: *As the brestplate of righteousnes, the shield of faith, the helmet of salvation, the sword of the Spirit, their feet shod with the preparation of the Gospel*; here is spiritual furniture for all parts, only the back or hinder part excepted; to signifie that the Christian *S*ouldier should never turn his back before his enemies.

10. The Eagle to try her young, is said to carry them up against the piercing beams of the *S*un, which seeing them to endure, she acknowledgeth them as her own. Christ knows us to be his, by our constant suffering, and therefore sometimes brings us to the conflict.

2 Sam 20.1 11 We reade in the 2 *Sam.* 20. *that* Sheba *a rebellious Jew, blew a Trumpet, and many of the people followed after him; but the men of* Juda, *who were of the blood Royal, they as good* Israelites *would live and dye with* David *their King*. The old *Sheba*, Sathan blowes many an enticing blast, to carry us

away

away from our true Allegiance to Christ Jesus our King. *All that are born of water and the Holy Ghost, will live and die in the faith of Christ Jesus. A just man,* saith Saint *Austin, in a bitter life, may justly wish death; if God grant not his, the just is yet to bear out with constancy that bitter life allotted him, which surely just men do.*

Potest justus juste optare mortem in vita amarissima: si non concedat Deus, justum est, pati vitam amarissimam. Aug. contra Secun. Gaud. Ep.

2 Howsoever the world for a time frown upon them, yet are they not as the Reed without pith or substance, and so wavering with every wind, but firm and constant like *John Baptist*, that will hold his profession, though he lose his head for it.

Wherefore, considering that there is no combate without an enemy, and no Crown without a Conquest, no Conquest without courage and perseverance: the faithful like *Job* say, *Though the Lord kill us, yet will we put our trust in him.*

CHAP. XVI.

How they may be advertiſed who ſeeme unwillingly to depart the world.

1 Cor. 15. 17. IF in this life onely (ſaith the Apoſtle Saint *Paul*) we have hope in CHRIST, then are we of all men moſt miſerable: to ſhew in effect, that we have not in this life the accompliſhment of our hope. Not here, therefore we ſhould expect it elſewhere: this is not our Paradiſe, but a barren Deſert: we may not looke for our habitation here beneath, ſeeing the Citie is above, which we have to inhabit for ever.

Heb. 13. 1. 2 To draw back when we are comfortably to go on to take poſſeſſion of our beſt deſires; to faile when the hope ſo long hoped for, ſhould moſt ſtrengthen us in the way, is far from that Chriſtian beliefe, whereof every one maketh daily profeſſion, ſaying, I beleeve the reſurrection of the fleſh of the body.

Ofte

Often have we prayed, *Thy Kingdome come.* Now when God is leading us into the ſame, our unwillingneſs to be gone, cannot but argue great weakneſs of faith: *What would we have done, if God* (ſaith St. *Jerome*) *had commanded us to die, without mentioning the reſurrection? his will ought to have ſufficed,* but now having this ſtay, why ſhould we waver? Mat. 6. 10. *Quid faceremus, ſi mori tantum modo ſine reſurrectione præciperet Deus? voluntas ejus ſufficeret ad ſolatium. Hier. de non lugen. mort.*

Oftentimes have we wiſhed, that we were once freed from this worlds captivity: Now GOD is going about to free us indeed, our deſire is to continue in our captivity ſtill: not unlike children who cry out of paine and grief, and when the Chirurgion comes that ſhould eaſe them of all, they chooſe rather to remain as they are.

Oftentimes, ſaith (Saint *Auſtin*) we wiſh we were gone from all, yet beginning to wax a little ſicke, we ſend with all haſte for a Phyſitian, and promiſe any thing to have a little longer life. Wee ſometimes even call for Death; if Death enter and *Aug. de ver. ep.*

say here I am, we recall our word: our dayes we say are evil, and for all that, as evil as they are, we would not leave them at all by our wills; here is a inevitable necessity of death. We see none was ever exempted, no not the very Son of God, when he had taken our nature.

3 There is no Mariner, but after many sharp stormes desireth the Haven; and shall not we after so many tempests of this troublesome world, accept of our deliverance, when the time is come? We are given to love the world too much, and a great deal more than we should, being onely strangers in the same.

4 Had we no further expectation, but onely to enjoy a state temporal, where we might set up our rest, as having here attained our chiefest good, then might our departure from this world be very grievous indeed; because our being and happinesse should end together: But looking as we doe for a further condition so permanent, so blessed, and death being the passage

or entrie thereunto, there is no cauſe why man, if he bethink himſelf, ſhould unwillingly ſet forward when his time of departure is at hand.

5 Firſt, remembring it is the Ordinance of God, and as *Joſuah* calleth it, *the way of all the world.* Fear not, ſaith the wiſe man, the judgement of death; remember them that have been before thee, and that come after. This is the Ordinance of the Lord over all fleſh: why wouldſt thou be againſt the pleaſure of the moſt High? whether it be ten or a hundred, or a thouſand yeares, there is no defence againſt the grave. Joſ. 23.14. Ec. 41.3, 4.

What man is he (ſaith the Prophet) *that liveth, and ſhall not ſee death?* What man? that is to ſay, no man. It is not proper to any one, which is common to all: Kings, Princes, ſtrong, valiant, take part with them in this lot. There is no reaſon that any ſhould look to be priviledged in that, wherein all without exception muſt, will they, nill they, ſubmit themſelves: (ſaith one) who would not *dye with* Pſ. 49 8, 9.

Cæsars, with Kings, with Phocion, a good man? Would he remaine when all are gone?

6 Secondly, death is a meane to bring us from a prison without ease, from a pilgrimage without rest, we all see evidently. This made the Wise-man praise the dead above them which are yet alive, and prefer the day of death before the day of birth; surely for no other reason, then for that in the one, we come into a vale of misery, in the other we depart from it, departing in the faith of him, by whom we looke for a better state to come. O *Death* how acceptable is thy judgement unto the needful! unto him whose strength faileth, that is now in his last age, and is vexed with all things, and to him that despaireth and hath lost his patience!

7 Thirdly, this being the way for the obtaining so high a reward, we may step forth with confidence in his mercy, who now calleth us by Death to the participation of the same.

ſame. Why on Gods bleſſing ſhould any be loth that his ſoul ſhould return to him that gave it?

8 When the loving Mother ſendeth forth her childe to nurſe, and the Nurſe hath kept it long enough, if the Mother take her own child home again, hath the Nurſe any cauſe to grudge or complain? how much leſs cauſe have we to ſhew any token of unwillingneſſe, that God ſhould take home his departing ſoul, the work of his own hands, the plant of his own graſting, who firſt gave it, and will before all others, moſt lovingly keep and tender it? There is none knowes the love of a Mother, but a Mother. There is none knowes the love of God, but God, who is love.

9 VVherefore we are very unnaturall to our ſelves, if we ſhould give Teſtimony of Diſcontentment; when our ſoules would be delivered into his hands, who is the beſt preſerver of all. Againe, where is our deſire with Saint *Paul*, to bee Phil. 1. 23.

dissolved and to be with Christ? Where is our complaining with the Prophet
Psa. 42. 2. *David, that we are not yet come to appeare in the presence of God?* Where is the longing of Saint *Austin*, to see that
Aug. Med. 2. head which was crowned, those hands which were pierced for our sins? Had we the love and faith which these good men had, we should rather wish for the houre of rest, than shew any unwillingnes to depart, when God is above to call us hence.

10 Shall natural inclination overrule the force of Christian hope? Can
Luk. 22. 42. we forget the prayer of Christ in the garden? *Father, not my will, but thy will be fulfilled.* Would to God, saith
Aug. de Agon. Christi. Saint *Austin*, man had never sinned; then we should never need to feare death: the case standing as it doth, we must be content to undergoe, (though contrary to nature) that which is laid as a punishment for sin upon us all.

11 The Stars by their proper motion are carried from the West to the East, and yet by the motion of obedi-

ence

ence to the first Mover, they passe along from the East unto the West. The waters by their natural course follow the Center of the earth, yet yeelding unto the higher body which is the Moon, they are subject to her motions. The motion of obedience to the will of God, who is the first mover, the higher body should draw us, and all our desires, how contrary soever in nature; for hereunto all should yeeld themselves and obediently follow.

12 Those who by Alchimy will turn worser mettal into a more pure must first dissolve the worse: if we will change our wils into the will of *God*, we must cleane dissolve them, that his will onely may take place.

13 When Christ in the *Revelation* saith, *I come quickly*, the Saints reply, *Even so. Amen, come Lord Iesus.* To shew whatsoever doth please Christ, could not displease them, much less his comming which is most joyful to all that fear and love his Name. Ap. 22.20.

14 And here we may consider by this

this meanes of yeelding our selves meekely unto God, we have occasion offered to shew our subjection to his divine pleasure, as *Abraham* had, when God commanded him to offer up *Isaac* his son, nay *Isaac* his onely son, and *Isaac* whom he loved, and *Isaac* in whom rested all the hope of his blessed posterity.

Gen. 22. 4.

Here was a conflict wherein God would see which was strongest in *Abraham*, either faith, or fatherly affection. But *Abraham* who is called the Father of the faithful, and so one that leaves his children an example for the time to come, in this straight resigned his will to the will of God stood not weighing so high a precept in the light scales or ballance of humane reason. *But in hope, beleeving against hope*, did proceed to the accomplishment thereof.

15 The Apostles of our Saviour Christ, in the eight of Saint *Matthewes* Gospel, being willed to launch forth, and to pass unto the other side of the Lake, stood not casting

ing timerous doubts, as thus: this *Genezareth* is a dangerous passage, the evening draweth on, we our selves plaine Fishermen, none of the skilfullest Pilots: But when CHRIST commanded them, without more ado away they goe. Now Christ bids us us to put off from the shore of our earthly estate, what should we do but obediently set forward? At the other side is heaven the Haven of our hope. The *Spirit* is willing, the flesh is weake; but the motion of the Spirit is best.

16 Againe, seeing we must needs away, *If we must away why not now? If not now, when?* There is a time to be borne, (saith the Wise man) and there is a time to die: we came into this world upon condition, seeld up our lives we must with *Codrus*, that valiant Athenian, so that all may be in safety. With the Thebane Captain let us not care to change life with death, so the victory may be glorious. *Epamin.*

17 And to say the very truth, we have no great cause to covet long life

life in this Iron age, and ſtony hearted World: faithfulneſs is gone, charity is gone, devotion is gone, true joy is gone. Men ſhould rejoyce in God: there is no ſuch rejoycing now adayes put in practice: we ſee ſome miſeries, and Wiſemen foreſee more: the righteous is taken away *from the evil to come*: as God took *Joſias*, becauſe he ſhould not ſee the calamities of ſinful people.

2 Reg. 22. 20.

18 For our owne eſtate in particular, when decrept age commeth, which we ſo much wiſh for before, is not this age a diſeaſe of it ſelfe, at thoſe fourefcore yeeres, which is the furtheſt hope of our ſtrength? are we not then comberſome to others, and irkeſome to our ſelves? In the meane time, ſo many ſnares and engines are laid by the profeſſed enemy of man to entrap mens ſoules, as we may with reverence and love, wonder at the mercy of God in our delivery for the time paſt, and peaceably accept of our paſſage into a place of true ſecurity, now conſequently to enſue.

19 Laſt

19 Last of all, a remembrance of the place whither we are going, should take us away, as the Angels took *Lot* from *Sodome*. It is unto a City of all continuance, *Even that City where our soules shall live*. Let us send our faith Heb. 13. 4. in beleeving, our hope in expecting, (as *Josua* sent messengers before) to view that Countrey which God will give us. These messengers will bring us word, that eye hath not seene nor eare heard, nor the heart of man conceived the heigth and excelency thereof: which (me thinkes) should move men to give the World a willing farewell.

20 To conclude with Saint *Cyprian*, let Pagans and Infidels feare death who never feared God in their life. But let Christians go as Travellers unto their native home; as children unto their loving father, willingly, joyfully. *One thing* (saith the Prophet) *have I desired of the Lord, that I may dwell in the house of my God all the dayes of my life*. Psal. 27. 4.

Men naturally have a desire to be at home

home: the Apostle tels us in the se-
2. Cor. 5. 4. cond to the *Corinthians* and the fifth, *we are not at home while we are clothed with these bodies, and therefore to be uncloathed is best of all.* Death doth separate us from these earthly pleasures, but not from heavenly; as it taketh us from friends, so doth it also take us from secret and open enemies. It taketh us from the affaires of the World; so doth it from the griefes and sorrowes of the VVorld: it pulleth us from our possessions, so doth it bring to the possession of better things: and therefore consider we not so much whence and from what, as whither and to what by the grace of God we are going.

CAAP. XVII.

How they may be induced to depart meekely that ſeeme loth to leave worldly goods, wife, children, friends or ſuch like.

WHile we ſet our affections upon earthly things onely, no marvell though we much affect them; and are loth to depart from them, but once taking a taſte of heavenly, we begin to grow out of liking with the baſeneſs of our former deſires, and bend all our affections to an earneſt expectation of far better that are to come. It is obſerved that Saint *Paul* after he was once taken up in the third heaven, never cared for things on earth any more.

2 If we doe reſpect riches, Chriſt hath greater riches in another World, than all the Empire of *Alexander* can yeeld: if honour, he hath greater honour than all the thrones of earthly Potentates can afford

afford. (For one day in his house is better than a thousand.) If friends, Heaven hath the glorious Company of Saints and Angels, who rejoyce at our entrance into their common joy: what more acceptable than good company, and joyful company too? The company is good, wher the righteous live together: joyfull where is nothing but a cheereful singing of *Alleluiah*, where there are so many joyes as there are together (saith St. *Austin*) partakers of joy. *How many companions of felicity, so many joyes are there.*

Apo. 19. 3. *Quot socii felicitatis, tot gaudia. Aug. de Spirit. & anima.*

3 For worldly possessions, here we found them, and here we leave them. The time of our enjoying them is uncertaine, because we see them ebbing and flowing like the sea; and we doe not possess them as we ought, unless we are ready at times best beseeming unto God, to forgoe and leave them.

4 But to forsake friends, will some say, cannot be but grievous unto flesh and blood: to leave wife and children cannot but goe near the heart.

Doe we leave friends? God is ber-

ter

ter than all friendes, to whom we are going. To take our last farewell of goods, mansions, lands, revenewes, pleasures of all sorts, is a pinching sorrow: Yea, but if we open the other eye, we shall see, there are riches in heaven, which neither rust nor Moth corrupteth; there are mansions that abide for ever.

5 We leave, pleasant delights, but receive more pleasant by infinite degrees: we leave delights, which only seeme to be, for delights which are indeed.

Wherefore, to unburthen our selves of all earthly cares, we may observe this course, which is to commend wife, children, friends and such like, in our humble prayers unto his protection, who can better provide for them than our selves; *Who is a Father of the fatherless. and taketh into his own hand the cause of the Widdow and Orphans.* Psa. 68 5.

VVhich the ancient Patriarks well considering at their departure from the VVorld, prayed for the blessing of God

God to come upon their posterities and so left them: knowing that they were but sent before them, who should themselvs also ere long follow them.

And here did we rightly consider the manifold grievances, which even our chiefest delights we are so loth to leave, have often brought us, we should soon see our departure from them, to be a departure from many cares. The Sun, though it be cheerful and warme, yet it is sometimes less pleasing, by reason of scorching heat; the ayre though it be lightsome, yet it is sometimes gloomy and overcast: our worldly delights, and whatsoever is here pleasing unto us, hath had oftentimes much sowre sauce. Why then (saith *Fulgentius*) doe we not forsake this want to obtaine a future plenty?

Fulg. ad Trasid.

7 Of all other, we need not so much respect the foregoing of worldly possessions, which are (saith one) for these causes rather to be despised of us, than to be left with discontent-

ment.

ment. First for that they are vanities, and so voide and empty. Secondly, for that they are not only vanities, but also deceits from their effect, for they deceive those that trust in them. Thirdly, because they are *pricking thornes*, for that they bring cares with them. Fourthly, for that they are even *griefs themselves*; there needs no proofe but experience.

If we use them aright, we are onely Stewards: when the owner himselfe will have it so; what should we else, but (with all contentment of minde forsake and leave them?

When night comes, we willingly lay off our clothing, and then make ready to take our rest. We come all of us with *Iob* naked into the world, and with *Iob*, naked shall we returne again, onely our good deeds and bad (as they say) beare us company.

9 A great Conqueror of the world would have his ensigne-bearer carry forth *a sorry cloth, or shrouding-sheet*, saying, Loe here is all of his Conquests

Saladinus Asiæ dominator.

queſts, that a worthy Captain doth carry with him.

Gen. 32. 20. Hither we came, as *Jacob* came to *Laban*; onely by Gods providence, we are that we are: *if God will give us food to eat, and clothing to put on, God ſhall be our God.* The heards and droves about us, they are from the mercy of God: not plants growing in our own ſoil, not vapours that did ariſe of us, but of nature of influences, that from heaven are come down upon us.

Every one ſueth to God in *Forma pauperis*, things neceſſary. We are all Publicans, receivers; God onely is the giver of all: *We cannot call any*
Pſa. 14. 8. *thing ours, but time: while we have time*, ſaith the Apoſtle: theſe temporal things came from the ſtorehouſe of heaven: we may not ſay as the Tempter, *all is mine*, but *all is of God*, who is the beſt Landlord; he requires no more, but that we acknowledge to hold of him, to receive that we enjoy from him. Wherefore the Prophet *David* ſaith,

Lord,

Lord, thou giving, we gather: and are therefore called goods, becauſe they are Gods; his, and not our own: whereby we learn with contentment to leave them, when the giver thereof, ſhall of his bounty call us away to receive better. Saint *John* ſaith not, *We may have them*, but *we muſt not be had of them.* We have had them to live; the end then ceaſing, the means concurring unto the end, muſt ceaſe. We muſt not make *Idols* of them, as the Ægyptians did of their treaſures.

10 But is it poſſible we ſhould forget whither we are going? Where ſhould the members be, but where the Head reigneth? Where ſhould the heart be, but where our heavenly treaſure is? Chriſt who is our treaſure is in heaven, whither our firſt affections aſcend, and then we follow after Mat. 6. 21.

11 All theſe riches remain not; help not in time of need: *they take them wings often and fly from us*, and are but ſtraw & ſtubble, whereupon we may build no ſure foundation, and therefore we need not ſo much Pro. 23. 5.

care

care to forsake them. On the other side, we leave the society of men, and goe to that Celestial society of Angels above in Heaven, where also a multitude of our good friends expect us. Our separation each from other here, is onely for a time: our continuance together in the life to come, shall be for ever. Let us consider that when we dye, we depart from the world, and therefore worldly affections should now depart from us: let us betake our selves wholy to a better habitation, to a better society, to better joyes, desiring with the Apostle, *to be dissolved and to be with Christ*

CHAP

CHAP. XVIII.

How the impatient may be perſwaded to endure the pains of ſickneſſe, and dye peaceably.

THe conflict once begun, the courage of the Captain then and never but then, is experienced. When God doth call his children to anycroſs or calamity, then begins the battel; then their bleſſed patience and meek contentment is made manifeſt, or never. Knowing that all goes by his ordering, in whom we *Live, move, and have our being*; and that no Phyſitian can be more careful for the health of the body, than God is wont to be for the health of the ſoul: how bitter ſoever the potion ſeem, receiving it from him who means us ſo well, we ſhould not receive it but with patience, ſuffering whatſoever his merciful hand ſhall reach unto us. Acts 17.18

2 *My ſonne* (ſaith the Wiſe-man) Eccl. 2 3.

when thou comest unto the service of God, prepare thy soul unto temptation, and shrink not away when thou art tried: for whom the Lord loveth, him he chastiseth. Gold and silver are tried in the fire, and acceptable men in the furnace of adversity.

Exod. 2. 3. 3 If God will have *Moses* to be a Governour of his people, God will have *Moses* to be cast out, and laid in the bulrushes by the rivers brink; If God will have *Daniel* to be a Ruler Dan. 6. 16 under *Darius*, *Daniel* must lie for a time in the Lions den. If God will have thee with *Lazarus* to be in *Abrahams bosome*, thou must endure blessed Luke 16. 20 *Lazarus* sores and sorrows for a season, but thy joyes are everlasting.

1 Reg. 19. 1 Susan. 5. Job 2. 4 He that had seen *Elias* persecuted by *Jezebel*; *Susanna* accused by two false *Elders*; the holy man *Job* afflicted from top to toe, would have thought GOD had little respected their sincere worship and reverence of his name. Flesh and bood would have imagined their estate most distressed; but if we stay a little, and observe their

patience

patience, we shal see their deliverance not far behind.

5 Should we not endure some bodily pains, remembring all chastisements are from God? Would we not depart the world with a willing mind, God himself calling us to depart? The faith we have, or ought to have of our changing, can tell us, *The grain of corn must be cast into the earth, before we can have increase of fruit.* He that makes the body of corn to grow again, can he not make the body of man to live again. John 12. 24

Although our dissolution be unto Nature a painful travel, and therefore it is as *Rachel* said, *Benoni, an effect of sorrow*; yet is the same to grace an Off-spring of strength, and so counted *Benjamin*, the son of her power. Gen. 35. 18.

6 To endure and suffer somewhat seeing the reward of suffering is great, should be lesse grievous unto us. If we look for our felicity here, we are deceived. *Elias* must goe to heaven in a whirlewind. God will send *Jacob* an Angel to comfort him in his 2 Reg. 2. Gen. 32. 2.

journey after all his trouble with *Laban*, and God will bring him home with abundance of increaſe at laſt.

7 *God is faithful, and will not ſuffer us to be tempted above that we are able:* 2 Cor. 10 13. it is not ſaid, God will not ſuffer us not to be tempted at all, but not to be tempted above that we are able: *tarry a little the Lords leiſure*, deliverance will come, peace will come, joy will come. In the mean while, to be patient in miſery, it makes miſery no miſery.

8 Should it ſo much grieve any in time of ſickneſs? Why *Chriſt* himſelf went not up to glory, but firſt he ſuffered pain (as is ſhewed in another place more at large.) *Chriſt* upon the Croſſe, is as a Doctor in his chaire where he reads to us all a Lecture of patience. He was (ſaith the Prophet Eſay 53. 3. *Eſay*) a man full of griefs, and one that had good experience of our infirmities. Whatſoever we ſuffer, he patiently ſuffered more for us ſinners, and hath called us to eternal Glory, and 2 Pet. 5. 10 after ſuffering a little, he will make us perfect

perfect, confirm, ſtrengthen, and eſtabliſh us, which will be a happy refreſhing after all.

"That I may (ſaith S. *Auſtin*) after *Aug. manu.*
"this languiſhing life, ſee Chriſt in
"glory, and be partaker of ſo great a
"good, what though ſickneſs weaken
"me, labours oppreſs me, watching
"conſume me, cold benumb me, heat
"inflame me: Nay, though my whole
"life be ſpent in ſighes and ſorrows,
"what is all to the reſt that ſhall en-
"ſue in the life to come? Why do we
"complain of want of reſt, ſeeing we
"have undertaken a journey weari-
"ſome, and troubleſome?

10 The Apoſtle Saint *Paul* coun- Rom. 8. 8.
ed theſe *momentany afflictions not worthy of the glory that ſhall be ſhewed unto us*: Momentary, and therefore ſuch whoſe continuance is not long. Wherefore, ſeeing that after all theſe ſorrowes we are going to ſo quiet a haven, wee may with patience endure a time, ſome Fatherly corrections. Shall we looke for a Garland, and never ſet foot to run the Race?

Shall we with *Jobs* wife be content only to receive good at the hands of God, and no touch of trouble?

The people murmured in the Wilderneſſe, and the Prophet ſayes, *They provoked God: David* took it not well when the *Ammonites ill intreated his Ambaſſadours*: theſe afflictions are *Gods Ambaſſadours*; to repine or grudge againſt them, is to entreat them evil: what ſhould we but accept all thankfully, and in peaceable manner depart this world, conſidering we are going to a place of reſt: it may make this bitter cup have a ſweet taſte, and ſtir up in us a longing to be at our long home: for life is lent us as a ſhip, to tranſport us over to the Port of reſt, from the cradle to the grave, we are upon the ſtormy Sea, toſſing up and down.

Num. 21. 5.
1 Sam. 10. 4.

11 It is ſaid of *Plato* a heathen man that at the point of death, amidſt all his pains, he gave the gods thanks that he was born a man, and not a beaſt; a Greek and not a Barbarian; and ſo quietly left the world. It is a comfort

comfort to a man, ſaith *Senec.*, to call to mind, that ſo many before him have ſuffered, and all that are to come ſhall ſuffer. *Senec. de conſol.*

Wouldſt thou never dye? then ſhouldſt thou have never been born. It is ſaid, only wiſe men dye obediently: fools either too grievouſly, or too willingly. Now is the time to exerciſe our patience, our faith, our aſſured truſt and confidence in God.

12 How ſhould the Chriſtian man with all grateful remembrance of Gods goodneſſe towards him, of bleſſings received, of dangers prevented, now patiently bequeath his departing ſoul into the hands of God, quietly ſuffering his tranſitory trial!

13 Sorrow may endure for a night, but joy cometh in the morning. Be *patient*, ſaith S. *James. Behold the husbandman waiteth for the precious fruits of the earth untill he receive the former and the latter rain.* Shall the husbandman patiently wait for the fruits of the earth, and ſhall not we patiently tarrie for the fruits of heaven? Jam. 5. 7.

Take the Prophets, ſaith *S. Iames* for an example of ſuffering: if we will rejoyce, as they now rejoyce, we muſt live, as they ſometimes lived, and ſuffer as they ſuffered. If we are grieved in that we ſuffer; as good and better than our ſelves have ſuffered before us. Chriſt our *S*aviour ſaith, *If any will follow me*, let him take up his croſs; I have taken up mine, and he muſt take up his.

14. If we look into the proceedings of God with all his ſervants, we ſhall ſee him chaſtening them for a time, and leaving them a little in the trial of their faith. The loving Mother doth ſometimes leave the childe for a little ſpace, while ſhe goes aſide, and then ſeeing the infants moaning after her, ſhe runneth, and is wont to make the more of it. When God ſeemeth to withdraw a little his help from us, it is onely to ſee whether we will moan after him, which when he perceiveth we do, we are the more beloved and accepted of him.

15 When the waters of the flood came

came upon the face of the earth, down went ſtately Turrets and Towers: but as the waters roſe, ſo the ark r ſe ſtill higher and higher. In like ſort, when the waters of affliction ariſe, down goes the pride of life, the luſt of the eyes; in a word, all the vanities of the world. But the ark of [illegible] riſeth as theſe waters riſe; and [illegible] Higher and higher, even neerer and [illegible] towards Heaven: wherefore to endure the pains of ſickneſs patiently, is an example taken from all Gods children, who did poſſeſs their ſouls in patience, and may ſeem to have an approbation from God himſelf, ſuch an one as our Saviour gave of *Nathanael*, *Behold a true Iſraelite*: as if a voice from heaven did teſtifie of the patient; *Theſe are my beloved Sons.*

16 Now therefore we may not forget in time of need, ſo good a vertue as patience is for which God hath a double Crown, the one for our content here, the other hereafter for all continuance; remembring ever-

evermore that of the Prophet; *The bones which the Lord hath broken shall rejoyce*; Christ our Saviour saith, *Possess your selfe with patience*; yea living under the Crosse, you shall live peaceably.

CHAP. XIX.

How they are to be comforted, who in time of sickness seeme to be troubled in minde, with remembrance of their sins, and feare of judgement to come.

WHen the servant of the man of God, saw the Citie of *Dothan* to be compassed about with a multitude of enemies, he cries out to the Prophet saying: *Alas, Master, what shall we doe?* 2 Reg. 6. 15 The Prophet prayes that the eyes of his servant might be opened, wch petition granted then he sees the mountaines were full of Horses and chariots, and fire: in effect, that they were more who stood for them, than al the multitude

multitude that compaſſed them: the application hereof I leave unto a pious conſideration.

Now may the ſicke with the Apoſtles pray, *Lord, increaſe our faith.* By which faith they ſhall ſee that Chriſt with all his merits is for them, which is more, and of more efficacie, than the whole power of darkeneſs, that can oppoſe it ſelfe againſt them.

The ſorrowful ſinner at this time beſieged with a remembrance of the juſtice of God, the ſeverity of judgement, the malice of the old Serpent; all laying hot battery unto his fainting and departing ſoule: the world forſaking him, his friends departing from him, or at leaſt ſometimes weeping by him, cannot but with complaint ſay: What ſhall I doe? which way ſhall I turne? whereby we ſee that perillous cogitations offer themſelves to a ſoule laden with ſin, untill the tempeſt be blowen away, the clouds of diſcomfort diſperſed, the joyful Sun of grace ariſe in his heart, the night of miſery paſſed, the morning

ning of consolations doe shew it selfe againe.

Are we upon our departure out of this our Ægypt? let us sprinkle our hearts with the blood of the Lambe, and the destroyer shall not enter, nor have power to hurt. Let us call to minde the love of God, in not sparing his own Son, which the Apostle tooke as an argument of good consequence: *If he gave us his owne Son, how shall he not give us all things with him?* and therefore mercy in time of need. What heart is able to conceive the divine providence from the beginning had over man?

Rom. 8. 32.

2 One bringeth in the three persons in Trinity after this manner, consulting of his good. God the Father saith, *Let us create man*; but being created, will he not fall away? God the *Son* answereth, Though he fall away, I will redeeme him: but being redeemed, will he walke worthy of his calling? God the Holy Ghost replyeth, I will conserve him, I will sanctifie him.

But

But amiddeſt all aſſaults, the bleſſed object of Chriſts merits is alone able to revive the fainting ſinner, and make him argue his right againſt Satban; as thus: Where is thy force, thou roaring Lion? hath not Chriſt weakned it? Wilt thou know my ſtrength or might wherein I overcome? it is the *blood of the Lambe.*

3 Thus when like *David* we come to fight with *Goliah*, we caſt away *Sauls* armour, all truſt and confidence in our ſelves, and onely ſet forward in the Name of the God of Iſrael. Ap. 12. 11.

Doth the *Law* indite us of tranſgreſſion? We make our appeale to the Court of Conſcience: Nay, we have a *ſuperſedeas* to ſtay that courſe; and we appeale to the Throne of Grace, *from the law of feare, to the law of Love*, as S. *Auſtin* ſpeaketh.

Doth the adverſary bring forth our debt-bill? Our anſwer is, That Obligation is cancelled, the Booke croſſed, and the whole debt fully diſcharged: CHRIST hath paſſed his Gal. 3. 13.

word

word for us; Nay he hath paid all that was due for us to the uttermoſt Farthing. Now we can ſhew our generall acquittance under hand and ſeale, given us by him, with whom it is as proper to ſhew pitty, as mercy to help miſery. *This is my beloved Son in whom I am well pleaſed.* Here is the Creditors own word, his own handwriting under ſeale. It is a voice from heaven too, and therefore ſufficient to comfort ſinners on earth in all their diſtreſſes: A *Quietus eſt*, very good in Law.

Doe the ſins and offences of our youth now diſmay us? *If we acknowledge our ſins,* (ſaith Saint *Iohn*) *God is faithful and juſt to forgive us our ſins and to cleanſe us from all unrighteouſneſs.* Yea, but doe a multitude of ſins inviron us, and we ſee our ſelves great ſinners? why Chriſt appeared firſt after his reſurrection to *Mary Magdalen*, to ſhew that he brought comfort to the greateſt ſinners of all. The houſe builded upon the rock was not moved when the ſtorm came, and the winde

winde blew. CHRIST is a most sure Rock; let us as wise builders, lay the foundation of our faith, upon this Rock: *another foundation can no man lay; he is called a rock, that rock was Christ.* 1 Cor. 10.

This is a true saying, saith the Apostle, *That Christ came into the world to save sinners, whereof I am the chief;* as if Saint *Paul* put himselfe in the number as every one should and say, *Whereof I am one, nay, the chiefe* 1 Tim. 1. 15.

4 And here we may call to minde that bottomlesse depth of Gods mercy who will be called in the Gospel by the name of a Father, to intimate unto us his love, and to encourage us to come unto him in time of need, whose goodnesse is diffusive and communicable unto others, whose bounty is delighted in nothing more than doing good: and is wont rather to give great than smal things. God is not such an one as *Adam* tooke him to be from whom when he had sinned, he should flie, or hide himselfe for fear, but God is such a one, to whom *Adam*

and all that have sinned, may have access with hope and love.

5 The servants of *Benhadad*, in the first of Kings, and the twentieth, when they saw and considred well their distressed case, began to advise their Master *Benhadad* after this manner: *We* 1 Reg. 20. 31. *heare that the Kings of Israel are mercifull, wherefore let us cloath our selves with sackcloth, that so we may goe and finde favour in their sight.* If this mercifulness were a thing proper unto the Kings of Israel, what may we look for at the hands of the God of *Israel*, before whom they that humble themselves shall questionless finde grace? *Jonas* saith, *I knew thou wouldest shew mercy, and that thou wert full of pitty,* My sin is greater. No, *Can* thou erreſt. God his mercy is far greater, couldest thou aske mercy. Men cannot be more sinfull, that God is merciful, if with penitent hearts they will call upon him.

6 But come we to Christ the fountaine of all mercy, there shall we finde God *in his mediation*, great without quantity,

nantity, and good without quality, s Saint *Auſtin* ſpeaketh.

To this effect the ſtory of *Themiſtocles* is not unfitly applied, who having offended *Philip* King of *Macedon*, takes up his young ſon *Alexander* in his armes, and ſo comes to aske mercy, if not for his own ſake, yet for his ſons ſake whom he did preſent unto him. We come to crave pardon for our ſins, and beſeech the God of mercy who will heare us in time of need; if not for our owne ſake, yet he will heare us for Jeſus ſake.

7 Chriſt in his Goſpel was called of the Phariſees, by way of reproach, a friend of Publicans and ſinners; and ſo was he in truth and verity. Never was there ſuch a friend to poore ſinners, and ſuch Publicans as he was who ſtrake his breaſt and ſaid, *God be merciful unto me a ſinner.*

8 The Parable of the loſt Sheepe, doth ſhew his love in ſeeking the loſt ſinner; the joy of the Angels of Heaven over our repentance, may much comfort us to call for grace;

the

the Phariſees murmured, when the Angels rejoyced: the wandering ſon had conſumed his fathers ſubſtance, but yet returned ſorrowful, to acknowledge himſelf: the father ſaith not, VVhence commeſt thou, or where is now all thy patrimony? *But bring hither the new garment, kill the fat Calfe, let us now rejoyce, my ſon was dead and is alive.* Here was a welcome home, that might amaze him.

Though we ſometimes loſe the nature of children, yet God doth never loſe the name, nay, the nature of a Father, a name of priviledge to his children: we cry *Abba Father*; a name of care, of providence: your heavenly father careth for you, a name of love. *If you give your children good things, how much more ſhall your father in heaven give you, if you aske them of him?* And not onely a Father, but our Father, and that which is more, a Father in heaven, that howſoever we are diſtreſſed in earth, the comfort is, we have a father in heaven which ſhould wound our hearts and kindle our affe-

Gal. 6.4.

Mat. 6.32.
Mat. 11.14

&tion

ctions in all distresses, with comfort to call upon him.

9 It may be said also in this case, as before it was said of the affection of a mother. Theres none knows the love of a Father, but a Father, nor any the love of God, but God himselfe, who is love.

The Publican who smote his brest for sorrow of his sins, he stood afar off and would not come neere unto God: well, God in mercy came neer unto him: was he not more accepted than the Pharisee? the Text saith, *He went home more righteous.*

10 That thou mightest be blessed O man, first God created thee: that thou might'st be recoverd, when thou wert lost then he redeemed thee. To be delivered, is properly the state of the innocent but to be redeemed is their condition for whom a price must be paid, and therefore have offended. Consider that Christ hath redeemed thee, which redeeming sheweth a price paid for thy ransome, which price was his dearest blood.

11 When

11 When Christ wept, and shed some few teares for *Lazarus*, the Jewes reasoned, and said; See how he loved him! but when Christ shed his own blood for us, and that in great abundance too, *O see, how he loved us!* O love without example! he was crowned with thorns, that we might be crowned with glory.

If he bought us with so great a price, will he refuse his owne peniworth? he sought us flying from him, shall he not much more receive us when we come unto him? *Can a Mother*, saith the Prophet *Esay*, *forget the childe of her wombe?* Yea, though she doe, yet will not God forget his people. *When my father and my mother forsooke me* (saith *David*) *the Lord took me up.*

Esay 49.15

Psa.27.10.

We have a good *Samaritan*, that when the Priest and the Levite left us wounded, to wit, the Ceremoniall and judicial Law passed by us, he bound up our wounds, and paid for our curing, that we might be recovered unto everlasting health.

Luk 10.34

Hath

Hath not CHRIST ſaid unto our Nature as unto *Lazarus*, when it lay, and ſtill had layen in the grave-clothes of ſin: *Come forth, mankinde, come forth and live*: Our *Ioſeph* is gone before to provide for his brethren; Was there ever ſuch love? Looke how wide the Eaſt is from the VVeſt, ſo far hath he ſet our ſins from us: Nay, like as the pillar of the cloude was ſet betweene the Hoſt of their enemies, and the Tents of the people of Iſrael, that no harme might befal them: ſo hath he ſet his providence betweene us and all caſualties, that no hurt ſhould oppreſs us. *Praiſe the Lord, O my ſoule, and all that is within me praiſe his holy Name: Praiſe the Lord, O my ſoule, and forget not all his benefits.* Exod. 14. 20. Pſalm 103 1, 2.

12. We ſhould be ſutors unto Chriſt, and leſt our manifold ſins might make us baſhfull, he calleth us unto him, and becomes a ſutor to us, ſaying: *Come unto me all that are weary, and heavie laden, and I will refreſh you*; not *laden*, as, onely ſinfull, but Mat. 11. 28

but *weary*, as desirous to be delivered from sin. Came he to call sinners to repent, and shall he not shew mercy on the penitent? Did all the poor creatures come unto the ark to save themselves? Did the Angels carry *Lot* out of *Sodom*? And shall we not come unto him, who calls us so lovingly, and means no other, but to bring us unto his everlasting kingdom?

13 Wherefore let neither the multitude of our sins, the terrour of the Law, nor the fear of Gods justice discourage us in time of distress. Christ hath put them all to flight, as *David* did the Philistines, by killing the killing letter of the Law.

No sooner was our *Jonas* cast into the *Sea*, but the tempest ceased: no sooner was the Paschall Lamb slain, but the Israelites were delivered; but all banished men return home into their countrey. What was this but a figure of Christ, by whose death we have all a return into our countrey? who would not cast his burden upon him that doth desire to give ease? *As*

Num. 35. 25.

I

I live, saith the Lord, I desire not the death of a sinner. God would have the sins to dye, but the sinner to live. His creatures have nourished us: his providence hath ever preserved us: his mercy hath carried us all along from our very Cradles until this day; his watchful eye hath delivered us from so many dangers, both of body and soul.

14 Have we had such, and so many experiments of love, and should we now doubt thereof? Is the Judge become our Advocate, and shall we fear to go forwards towards the Throne of Grace? *The Spirit and Bride say, Come: and let him that is athirst come, and let whosoever will, drink of the water of life freely. Who shall lay any thing to the charge of Gods chosen?* It *is God that justifieth: who shall condemn? Christ at the right hand of God maketh request for us,* when he drew to his last gaspe.

Apo 22. 17

Rom. 8. 33

CHAP.

CHAP. XX.

How the sick in the agony of death may be prepared.

ALL our life long have we lived in a departure and fare well from the VVorld: since our very first entrance, we were ever drawing towards our end. Now when our pilgrimage is almost over, when we approach towards the period of our course, what else remaineth but a hearty commending of our selves to God, and a comfortable expectation of a better life to come? When weakeness of humane nature doth not afford ability to manifest our soules affections, God shall accept at our hands, the sending up of our sighes and desires to heaven.

Interpres desiderii: Desiderium est actus charitatis. Th. Aqui. 2a. 2æ. quæst. 83. Art. 9.

In these last extremities incident unto the state of man, we may flie unto prayer, as unto a Citie of refuge; which prayer, saith *Thomas Aquinas*, is *the Interpreter of our desire*. GOD

Ex. 24. 15.

said unto *Moses*, *Why hast thou cryed unto me for this people?* And yet we find that *Moses* spake never a word: to shew that he heard the secret supplication of *Moses*'s heart. *Out of the deeps* saith the Prophet *David*, *have* I *called unto thee, O Lord, out of the deepes.* not as out of one deep, but deepes: out of the greatest sorrowes both of body and mind, *have* I *called unto thee.* In another place, *One deepe* saith he, *calleth upon another.* What is that? there is a depth of mans misery now at the gates of death, and there is a depth of Gods mercy, which is ready to hear and help all that call upon him; *now misery calleth upon mercy.* Jonas 2. 2.

2 *Jonas* prayed in the belly of the Whale, when he thought upon God; *Susanna* in her distresse, when she lifted up her eyes to heaven. *Have not I remembred thee* (saith *David*) *upon my bed, and thought upon thee when I was waking?* And in another place: *O LORD, my hearts is ready, my heart is ready.* As if his trust was, Susan. 35. Psa. 6. 7. Psa. 108. 1

that God would accept the readineſs of his heart.

2 Tim. 4. 8 3 Now in the time that *Timothy* a good Souldier ſhould fight by Saint *Pauls* good example; a good fight, *Keep the faith*, and ſo finiſh his courſe: for why? after all, there is a Crown of glory.

4 This is the laſt Scene of all the Comedy, when a little brunt is once paſt, troubles ceaſe, but joyes never ceaſe. And therefore a good remembrance of the joyes to come, may now tell us, that we are going from the darkneſſe of this world, to the land of the living, *where there is no night, no need of the Candle, nor the light of the Sun*, for God giveth them light, and they ſhall raign for evermore. *Hold thy peace, Babylon* (ſaith *Epiphanius*) *and be mute, O* Sodome, *becauſe* (that Article) *I believe life everlaſting, is clear, and conſequently bringeth comfort to Gods children departing, who being loſed from the priſon of the body, enjoy everlaſting liberty.*

Epiph. Ep. 32. 3.

5 But let us hearken to Chriſt himſelf

himself, *I am the resurrection and the life*, (saith our Lord) *whosoever beleeveth, in me, yea, though he were dead, yet shall he live, and whosoever liveth, and beleeveth in me shal not dye for ever.* O joy of joyes! we lay us down to sleep, and we rest, and God it is that makes us dwell in everlasting safety. John 11. 25

6 And here we may not omit to call to mind the manner how Gods servants of old have shut up the day of their mortality.

As first, that of *Moses*, who after he beheld the land of promise, perceiving his life was not long, blesseth God for all his benefits, blesseth the people and so dieth: That of *Joshuah*, who exhorteth *Israel* to fear God, to stand stedfastly in all his Ordinances, and so mildely goeth the way of all the world. That of *David*, who drawing towards his end, a little before his death enjoyneth *Salomon* his son to walk in the wayes of God, that so he might prosper in whatsoever he took in hand. That of *Tobie*, when as he lay a dying, called his Son, and Deut. 33. 1 Deut. 34. 5 Jos. 23. 11. Jos. 24. 29. 1 Reg. 12. Tob. 13. 1.

his ſonnes ſons, exhorting them by a fatherly authority to be merciful and juſt, that it might go well with them. That of *Simeon*, who taking up Chriſt in his armes, chearfully prayed to depart in peace. That of Saint *Stephen*, who praying for his perſecutours, and calling upon the Name of Jeſus, fell aſleep. That of *Jacob*, O Lord, I wait for thy ſalvation; when he departed with bleſſing his poſterity. That of *Serapion*, a good and faithful old man, (ſaith *Euſebius*) who after receiving the holy Euchariſt, that joyful refection for our laſt paſſage, moſt meekly departed this mortall life, to live eternally. And thus have the godly took their farewell of the World.

Acts 7. 20.

Ge. 49. 18.

Euſ. hiſt. l. 5. cap. 45.

In ſtead of all examples how the ſervants of GOD have ſhut up the day of their mortality. Let us look unto the example of our Saviour Chriſt, who was the Lord of theſe ſervants, who when he was now to leave this world, and to return unto him that ſent him, we may conſider how

how he prayed for his enemies, comforted his friends; how liberally he gave to him that required no more but to be remembred of him in his Kingdome, a ſure promiſe of the poſſeſſion of his Kingdome, how he ſhewed the greatneſs of his ſuffering, when he cryed, *My God, my God:* the greatneſſe of his love to mankinde, when he ſaid, *I thirſt:* the full accompliſhing of Gods glory, all mans good, when he ſaid, *It is finiſhed.* And laſt of all, the bleſſed manner of departure, by his laſt words, when he ſaid, *Father, into thy hands I commend my ſpirit.* And his laſt words, God grant they may be our laſt words, when the houre of our departure ſhall come, *Amen.*

By this we have example, that when we find our ſelves near death, that taking our farewel of wife, children, friends or ſervants, we give them ſome good and godly Exhortation in particular at parting, and having them all about us by the hands, we commend them to God.

7 As for things ſublunary, they leave us, and we them; the Soul only remaineth to be commended unto God. Now may we cry, Help, Lord; for beſides thee, we have no help: it is not the pieces of our own merits, that can make ſuch a garment as can cover our ſins; it is the ſcarlet robe that took a deep Purple dye in the *Paſſion* of the SON of GOD himſelf, that muſt now ſtand us in ſtead.

If when thou art going a journey, thou wouldeſt be glad to commit thy temporal goods to ſuch a friend, by whom thou mayſt be ſure they ſhall be well and ſafely kept; how much more may the Chriſtian man comfort himſelf in committing his ſoul to the cuſtody of Jeſus Chriſt his Saviour, who will keep it ſure and ſafe for ever.

Gen. 42. 37 & *Reuben* ſaid of *Benjamin*, when *Jacob* was loth to let him go: *Deliver him unto me, and I will bring him ſafely home:* So of Chriſt it may be more rightly ſaid: Commend thy depar-

departing ſoule unto him, and he will bring it unto her long & bleſſed home ſafe and ſound, which is the Kingdom of heaven.

CHAP. XXI.

In what manner the ſick ſhould be directed by thoſe to whom this weighty buſineſs doth ſpecially appertain.

AMongſt men, thoſe whom God hath ſet apart to help diſtreſſed Conſciences, and to whom he hath given power and commandment to pronounce abſolution and remiſſion of ſins in his mercy; they are eſpecially to enter into this buſineſs of directing the ſick: for they are to bleſſe in God his Name, to teach his people, and to do them good in time of need: partly by way of Exhortation, and partly alſo by offering up in their behalfe devout prayers towards the Throne of grace, and to have all Fatherly care of them.

2 That care may be thought to be of greateſt importance which is imployed in helping them, who are now leaſt able to help themſelves, and had never more need, GOD knowes, than now of ghoſtly direction.

3 There is nothing which the ſick in theſe extremities, doe more deſire againſt the natural terrours of death, and many troubles of conſcience (which at this time are wont to aſſault them moſt) then direction and comfort: for if he may be called a friend, that is diligent about a ſick perſon, to miniſter things neceſſary for his body, which ſhall ſhortly be diſſolvsd; much more he is called a true and faithful friend, that is diligent about a ſick perſon, to miniſter things neceſſary for his ſoul, which ſhall never dye, but live eternally. It is therefore greatly to be wiſhed, that like as the Serpent, that old enemie of mankinde, a manſlayer, (yea, Soul-ſlayer) from the beginning, who the ſhorter his time is, the fierceſt

cer his wrath is, and cheifly intendeth ruine unto the heele, at the laſt part of mans life, is at this time buſie, ſo thoſe who in loving ſeed, and in feeding love Chriſt his Lambes, ſhould now be moſt careful to keepe them from this devouring Lion, and endeavour to preſent them ſound in faith, joyful in hope, rooted in charity, unto the great Biſhop and *Sepheard* of their ſoules. Apo. 18. 21 Joh. 21. 15. 1 Pet. 2. 25. 1 Pet. 5. 8.

4 Notwithſtanding, that the good grace of that Spirit, which directeth our higheſt proceedings, can better direct a diſcreet and ſober Agent in this caſe, than all formes of direction from man whatſoever; yet as in other duties, ſo in this ſome advertiſements may be obſerved by thoſe who are content alſo to heare the advice of others.

5 Firſt therefore death being that which all are to ſuffer, (but not all after one ſort) care ought to be had anſwerable unto the diſpoſition of the dying: Tedioufneſs of diſcourſe may ſoone weary the weake party:

2 That care may be thought to be of greateſt importance which is imployed in helping them, who are now leaſt able to help themſelves, and had never more need, GOD knowes, than now of ghoſtly direction.

3 There is nothing which the ſick in theſe extremities, doe more deſire againſt the natural terrours of death, and many troubles of conſcience (which at this time are wont to aſſault them moſt) then direction and comfort: for if he may be called a friend, that is diligent about a ſick perſon, to miniſter things neceſſary for his body, which ſhall ſhortly be diſſolvsd; much more he is called a true and faithful friend, that is diligent about a ſick perſon, to miniſter things neceſſary for his ſoul, which ſhall never dye, but live eternally. It is therefore greatly to be wiſhed, that like as the Serpent, that old enemie of mankinde, a manſlayer, (yea, *Soul*-ſlayer) from the beginning, who the ſhorter his time is, the fier-

cer

cer his wrath is, and cheifly intendeth ruine unto the heele, at the last part of mans life, is at this time busie, so those who in loving feed, and in feeding love Christ his Lambes, should now be most careful to keepe them from this devouring Lion, and endeavour to present them sound in faith, joyful in hope, rooted in charity, unto the great Bishop and Sepheard of their soules. Apo. 18. 1[1] Joh. 21. 15. 1 Pet. 1. 25. 1 Pet. 5. 8.

4 Notwithstanding, that the good grace of that Spirit, which directeth our highest proceedings, can better direct a discreet and sober Agent in this case, than all formes of direction from man whatsoever; yet as in other duties, so in this some advertisements may be observed by those who are content also to heare the advice of others.

5 First therefore death being that which all are to suffer, (but not all after one sort) care ought to be had answerable unto the disposition of the dying: Tediousnes of discourse may soone weary the weake party:

few words and those sometimes in private well ordered, are wont for the most part, to avail most. Impertinent speeches are very unfit: the presence oftentimes of those, who have been associates in folly, yea, sometimes the presence of those who are neerest in alliance, removed, is thought by grave judgement to be the fittest opportunity for the giving of soul counsell, bearing a simple and honest intent to do good.

Chrys. hom. in secund. Matth.

6 A premeditated exhortation, after information taken of the disposition of the sick, is very behovefull: this loose and sleight hudling up of Divine matters, and sometimes of Gods Mysteries themselves, doth often bring into contempt the high Wisdome of holy Scripture, which, but with all reverence, watchfulness and prayer, none should presume to search and open. This disposing then of the sick unto a Christian end, being a work of such moment, they may proceed to whom it shall appertain in this, or the like manner.

First

First of all, let the ſick be asked how he doth feel himſelf diſpoſed to God, and whether he find himſelf prepared to depart this World.

LEt him make a moſt ſincere and humble Confeſſion of all his ſinnes.

2 Let him be exhorted to be content with all his heart, either to live or die, as it ſhall ſeem good to Gods Divine pleaſure.

3 Let him be moved to make a hearty reconcillation with the world, deſiring forgiveneſs, and forgiving all offences whatſoever amongſt men.

4 That he take in good part this viſitation ſent unto him, to prepare him to dye leaſurely Gods ſervant.

That he wholly commend him to Gods mercy, in the onely mediation of Chriſt Jeſus his Saviour.

5 Care is to be had that thoſe who viſit the ſick, give them hope, but not overgreat hope of bodily health, for

ſweet

ſweet words, and vain hopes often deceive the ſick: let them be comforted in the name of God, but in diſcreet ſort.

6 That they be diligently moved to forſake the love of this wretched world.

Secondly, he muſt be informed.

1 THat all, of what eſtate or condition ſoever, muſt depart this tranſitory world. That GODS Children throughout the volume of holy Scripture, and examples of ancient Writers have willingly yeelded themſelves at the time of their viſitation.

3 That Chriſt himſelfe went not up into glory, but firſt he paſſed through death.

4 That the death of the ſervants of GOD is precious in his ſight, and that they reſt from their labours.

Theſe

These demands may be proposed to the sick.

1 Whether he acknowledge the faith of the holy Trinity, with the Articles of the Creed, and in this faith be resolved to live and dye.

2 Whether he be sorry for his sins, and ask God forgiveness, with a penitent heart in the merits of Christ Iesus.

To which confession of faith, God sendeth him this message, *Go in peace.*

The sick should be willed to remember,

1 That CHRIST came not to call the righteous, but sinners to repentance: he is a sinner, therefore him.

2 That he was the very Lambe of GOD, that came to take away the offences of the world: He hath many offences; therefore to take away his.

3 That

3 That he is a refuge for all them that be weary and heavie laden: He is weary, therefore a refuge to him.

4 That he is our righteousnes, and neer to all that call upon him; he calleth, therefore neere unto him.

5 That if he live, he liveth unto the Lord, and if he die, he dieth unto the Lord: whether he live or die, he is the Lords.

Let the sick be put in minde of receiving the holy Sacrament, and that in time, and let them be counselled thereunto.

After the sicke party hath received the Sacrament, let him be comforted against the feare of death.

Let him say also, with

1 The Prophet *David*, *Lord, remember thy servant in all his troubles.*

2 The Publican, *God be merciful unto me a sinner.*

3 The woman of *Canaan*, *IESUS the son of David, have pitty upon me.*

4 *Iob*

4 *Iob, I know that my redeemer liveth, and that I shall rise againe, and see God, not with other but, with the selfe same eyes.*

5 *Saint Stephen;* Lord *Jesus receive my spirit,* and to say: *I am that wounded man, blessed Samaritan, heale me I am that wandring childe, that is not worthy to be called thy son; Father, make me thy meanest servant: I am the lost sheepe, O seeke, and save me! bring me home, Lord, unto thy heaventy fould.*

6 To mention the words of Christ upon the Crosse *Father into thy hands I commit my spirit.*

He may be advised to say, Jesus give me,

1 Patience in my trouble.
2 Comfort in my afflictions.
3 Strength in thy mercies.
4 Deliveranc at thy pleasure, *Jesus be my Jesus.*

If the sick be.

1 Not able to pronounce them him-

himselfe, let the Articles of the Creed be receited in his presence by some other: *I beleeve in God*, &c.

2 Distempered (as the best may be) in burning feavers, and otherwise, choller shooting up into the braine, and the malignant humors meeting with the vital powers, which may cause raving, let him in few words be moved to remember God and the assembly may so tly pray by him.

3 Troubled with strange visions, as good men have beene, beseech him in the name of GOD, to call to minde the abundant love of Jesus Christ crucified.

4 Seeme to be tormented in conscience by reason of his former sins. Lay before him the abuudant love of our Lord Iesus, and that where sins do abound, mercy doth superabound, and that Christ lookes for repentance sinners to come unto him.

5 Pensive and sorrowfull, mention unto him the joyes of heaven, whither he shall goe, by Gods grace and the troubles of this sinful world which he

e hath often felt, and may now very hankefully leave.

Reade by the ſicke

The hiſtory of the Paſſion: *Luke* 22 nd 23 . Chapters.

The twenty nine Pſalme *Unto thee, Lord.*

The 42. Pſalme, *Like as the Heart deſires the water ſtreames, &c.*

The 51. Pſalme, *Miſerere mei Deus.*

The 143. Pſalme, *Heare my prayer O Lord.*

The 14. Chapter of Saint *Iohns* Gospell.

The 7. Chapter of the *Apocalyps.*

The 15. Chapter of the firſt Epiſtle to the *Corinthians.*

If the ſick be painefully grieved, or ſtrangely viſited,

LET not any cenſure him, as *Iobs* friends, who thought *Iob* Job 4. 6, Job 22. 6 n hypocrite, becauſe of his afflictions.

2 Or as thoſe that told our Saviour of the Galileans, who judged them greater ſinners than the reſt, becauſe the tower of *Siloah* fell on them.

Acts 28.3: 3 Or as the Barbarians, who deemed Saint *Paul* an evil man, becauſe the Viper clave unto him.

Prov. 24. 17 4 Let none be glad when his enemy falleth, leſt the Lord ſee it, and it diſpleaſe him.

5 Let every one remember that of

Gen. 50. 19. *Joſeph; Am I not alſo under the hand of God?*

6 That of the Apoſtle, in the *Ro-*

Rom. 12. 12. 15. *mans; Weepe with them that weepe.*

Eccl. 7.35 7 That of the Wiſe-man: *Be not ſlow to viſite the ſicke.*

Jam. 5.16: 8 That of Saint *James, Pray one for another.*

A forme of leaving the ſicke to Gods protection.

THE Lord heare thee in the day of trouble, the name of the *God of Jacob* defend thee, ſend thee helpe from his Sanctuary, and ſtrengthen thee out of Sion, grant thee thy hearts deſire and fulfil all thy minde

minde. Some put their truſt in Horſes and ſome in Chariots, but we will remember the name of the Lord. Save Lord, and hear us. O King of Heaven, when we call upon thee. Ieſus the Son of the living God, put his paſſion betweene thy ſins and judgement to come. *Amen.*

A forme of confeſſion to be uſed to the ſick by way of demand, ſaying,

DOE you acknowledge unto Almighty God, your great and grievous offences done in all your life?

2 Do you acknowledge that you have ſinned in pride of heart, not thanking the giver of all good for his gifts?

3 Doe you acknowledge that you have ſinned in pride of cloathing, in pride of ſtrength, of beauty, of eloquence, of riches, and that you thereof cry God mercy;

4 That you have ſinned in envie

hearing

hearing any praiſed or better beloved than your ſelfe, whereof doe you cry God mercy?

5 That you have ſinned in wrath and ſeeking revenge, being moved upon llght occaſion, whereof doe you cry God mercy?

6 That you have ſinned in ſloth by heavineſs of minde, in idle thoughts and imaginations, neglected prayer and meditation, whereof doe you cry God mercy?

7 That you have ſinned in covetouſneſs, by unlawful deſires of riches and worldly wealth, and not pitied the ſtate of the miſerable, as you ought to have done, whereof doe you cry God mercy?

8 That you have ſinned in unſatiable eating and drinking, by often exceſs whereof doe you cry *God* mercy?

9 That you have ſinned by uncleanneſs, of life, unchaſt thoughts, and the like, whereof doe you cry GOD mercy?

10 That you have not given counſel to them that had need, taught the ignorant,

ignorant, forgiving them that offended you, whereof doe you cry GOD mercy?

11 That you have ſinned, in breaking the ten Commandements and not loved God above all, nor ſincerely worſhipped him, nor honored his ſacred name, but uſed the ſame in idle oathes. That you have not ſanctified his Sabbaths, nor done due reverrence to your Parents and Governours. That you have borne deadly hatred. That you have lived unchaſtely. That you have taken your neighbors goods That you have depraved his good name, coveted that which was contrary to the lawes of God; for all theſe doe you cry God mercy?

That you have not uſed the gifts of the Holy Ghoſt to the honour of *God*, the gift of underſtanding, that is to ſay, the gift of counſel, the gift of ſcience, the gift of ſtrength, the gift of knowledge, the gift of dread, whereof doe you cry GOD mercy?

Then

Then let the ſick ſay after him,

For all theſe, or any other knowne or unknowne, that ever I did ſince I was borne, to this day, I aske God mercy with a penitent heart, beſeeching him to free me from my ghoſtly enemy, and to pardon me all in the merits of his Son Chriſt Ieſus, my only Saviour and Redeemer in whoſe name, I pray as he hath taught us; *Our Father, &c.*

Prayers for the ſicke.

GOD, upon whoſe pleaſure relieth all our hope, in health and ſickneſs; accept, we beſeech thee our humble prayers which we offer unto thee, in the behalfe of this thy ſick ſervant; Viſit him, O Saviour, as thou diddeſt *Peters* wives mother, and the Captains ſervant; aſſwage his paine, as ſhall ſeeme to thee moſt expedient & grant him deliverance to thy good pleaſure, in the mercy and merits of thy

thy dearely beloved Son, IESU CHRIST our LORD, *Amen.*

Another.

GOD, the onely refuge in all needs and neceſſities, the onely help in times of weakeneſs: looke down we beſeech thee with the eye of mercy upon this thy ſick ſervant as thou didſt upon *Ezechias*: reſtore him to his former health, if it be thy good will and pleaſure: or give him grace to take with faith and patience this thy viſitation, that after this painefull life ended, he may reſt with thee in life everlaſting, through Jeſus Chriſt: to whom with the Father and the Holy Ghoſt, be all power, glory and dominion, now and for evermore, *Amen.*

Another.

GOD, which deſpiſed not the ſighing of contrite and ſorrowfull hearts, receive our prayers which we

we now offer unto thy divine Majesty, (looke down we beseech thee) upon this thy servant now afflicted with sickness: be unto him a towre of defence, against all assaults of his enemies: thy property, Lord is to have mercy, and to heale those that are broken in heart. Lord, we beseech thee send him the comfort of thy helpe in these extremities, that living or dying, he may rejoyce in thee, through Iesus Christ our Lord, *Amen.*

Another prayer to be said for the sick.

O Lord Iesus Christ, which art the health of all men living, and the everlasting life to them which dye in the faith: we thy humble servants here assembled, being sure the thing cannot perish, which is committed to thy charge: we commit and commend unto thee, O heavenly Father, the thy servant grieved with sickness, beseeching thee to make strong his soul against all temptations, and to con-

and defend him against all the assaults of the Divell: there are no merits in him, or any other to be alledged, but onely thy mercies: thou mercifull LORD, waste borne for his sake; thou diddest teach and preach for his sake: thou diddest pray and fast for his sake; thou diddest hunger and thirst for his sake: thou didst all good workes and deeds for his sake: thou sufferedst most grievous paines and torments for his sake; And finally gavest thy most precious body to dye, and thy blood to be shed on the Crosse for his sake. Now most merciful SAVIOUR, let all these things profit him, which thou most freely hast given him, that hast even given thy selfe for him. Let thy blood wash and cleanse the spots and foulenes of his sins; let thy righteousnes hide and cover his unrighteousnes: Let the merits of thy bitter Passion, be the satisfaction for his sins: give him grace, that faith and salvation in thy precious blood never waver in him, but be ever firme

and constant, the hope of mercy and life everlasting never decay in him: that charity wax not cold in him.

And finally, that the weakneſſe of the fleſh be not overcome with the fear of death. Grant merciful Saviour, that when death hath ſhut up the eyes of the body, yet that the eyes of the Soul may ſtill behold and look upon thee, that when death hath taken away the uſe of tongue and ſpeech, yet that the heart may cry and ſay; *Lord into thy hands I commend my ſoul.* And again, *Lord Jeſus receive my ſpirit, Amen.*

Conſolatory ſpeeches to comfort the ſick.

LEt the ſick now ſend for his neereſt friends, as the husband for his wife, his children, the Maſter for his ſervants or the like, *&c.* and let him take his leave of them, giving every one ſome good inſtruction in loving manner at parting: taking them by the hands, let him bid them all heartily farewell.

We

We owe God a death: all our life have we been gathering *Manna* to comfort us in our laſt agony: what hurt is it in going to Paradiſe? after a while we ſhall have greater joyes than now we doe feel pain: we ſhall goe to one of thoſe Manſions which Chriſt is gone to prepare for us: our Head is in heaven already, to aſſure us we ſhall, before it be long, follow after; we cannot have our happineſſe unleſſe we go unto it.

Chriſt went not up to glory, but firſt he ſuffered: our way to life, is to dye with Chriſt.

Let not pains diſmay us, for we are paſſing from death to life, from ſorrow to joy: from a vale of miſery, to a Paradiſe of all comfort and conſolation: *Let not our ſins diſmay us*, Chriſt hath died for them, who is our Advocate with the Father.

God is our Father, let him do what ſeemeth him good: let us ſay; Father, not my will, but thy will be fulfilled.

You cannot think upon God, but with joy.

Know you, that he is the Author of life and death, and of all things that appertain unto them.

CHAP. XXII.

The manner of commending the ſick into the hands of God in the houre of death.

GOd the Father, who hath created thee, God the Son, who hath redeemed thee, God the Holy Ghoſt, who hath infuſed his Grace into thee, aſſiſt thee in all thy trial, and lead thee the way to everlaſting peace.

Anſw. *Amen.*

Chriſt that died for thee, keep thee from all evil.

Anſw. *Amen.*

Chriſt that redeemed thee, ſtrengthen thee in all temptations.

Anſw. *Amen.*

Chriſt that loved thee ſo dearly, have mercy upon thee.

Anſw. *Amen.*

Chriſt

Christ Jesus that rose from the dead the third day raise thee body and soul in the resurrection of the just.

Answ. *Amen.*

Christ that sitteth at the right hand of God in Heaven, bring thee unto everlasting joy.

Answ. *Amen.*

God the Father preserve and keep thee. God the Son assist and strengthen thee. The blessed Spirit of the Lord God, the Holy Ghost be with thee. The Holy Trinity guide thee in life and death.

Answ. *Amen.*

God grant thy place may be *Abrahams bosome.* *Amen.*

God grant thou maist behold thy blessed Saviour in the state of glory. *Amen.*

God grant thy death may be precious in his sight, in whom thou art to rest for ever. *Amen.*

A brief form of Prayer.

MOst merciful Father, we commend unto thee this thy servant the work of thine own hands, we commend unto thee his soule, in the merits of Christ Jesus his Redeemer. Accept, O Lord, thine own creature: forgive we beseech thee, whatsoever hath been committed by humane frailty, and command thy Angels to conduct him to the Land of everlasting peace.

Answ. *Amen.*

Preserve O Lord, the soule of thy servant, as thou didst *Noah* in the flood.

Answ. *Amen.*

Preserve O Lord, the soule of thy servant, as thou didst *Lot* from the fire of *Sodome.*

Answ. *Amen.*

Preserve O Lord, the soul of thy servant, as thou didst *Job* in all his adversities.

Answ. *Amen.*

Preserve

Preſerve, O Lord, the ſoule of thy ſervant, as thou didſt the *Iſraelites* from the power of *Pharaoh*, and the oppreſſion of *Ægypt*.

Anſw. *Amen.*

Preſerve O Lord, the ſoule of thy ſervant from the malice of Sathan, as thou didſt *David* from all his enemies.

Anſw. *Amen.*

Preſerve O Lord, the ſoule of thy ſervant, as thou didſt *Daniel* from the mouth of the Lions.

Anſw. *Amen.*

Preſerve O Lord, the ſoul of thy ſervant, as thou didſt the three children from the fiery flames.

Anſw. *Amen.*

Preſerve O Lord, the ſoule of thy ſervant, as thou didſt *Elias* from the falſe Prophets, that ſought his overthrow.

Anſ. *Amen.*

Preſerve O Lord, the ſoule of thy ſervant, and deliver him as thou didſt the Apoſtles *Paul* and *Barnabas* out of priſon at midnight.

Anſw. *Amen.*

From that rueful darkneſſe,
Deliver him O Lord.
From everlaſting malediction,
Deliver him O Lord.
By thy Nativity,
O Lord deliver him.
By thy faſting and prayer,
O Lord deliver him.
By thy hunger and thirſt,
O Lord deliver him.
By thy Croſſe and Paſſion,
O Lord deliver him.
By thy deſcention into hell,
O Lord deliver him.
By thy reſurrection from the dead the third day.
O Lord deliver him.
By thy aſcenſion into heaven,
O Lord deliver him
By thy ſitting at the right hand of the Father in glory,
O Lord deliver him, Amen.

Into thy merciful hands, O Heavenly Father, we commend the ſoul of thy ſervant now departing: acknowledge we beſeech thee, a ſheep of thine own fold, a Lambe of thine own

own flock. Receive him into the arms of thy mercy, knowing the thing cannot perish which is committed to thy charge: O most merciful Jesus, receive we beseech thee his spirit in peace, Amen.

The blessing of the sick, when he is now giving up the Ghost.

IEsus Christ absolve thee from all sins.

Answ. *Amen.*

Jesus Christ remit all the evil which thou hast committed by thy hearing, by thy seeing, by thy touching, by thy tasting howsoever.

Answ. *Amen.*

Jesus Christ that died for thee, put out all thy offences.

Answ. *Amen.*

Jesus Christ that called thee, receive thee into his heavenly kingdome.

Answ. *Amen.*

The Lord bless thee, and keep thee. The Lord make his Face to shine upon thee, The Lord lift up

his countenance over thee, and give thee a joyful reſurrection to life everlaſting.

Anſw. *Amen.*

Depart O Chriſtian ſoul, in the Name of God the Father, who created thee; of God the Son, who redeemed thee; of God the holy Ghoſt, who ſanctified thee; one living and immortal God: to whom be glory for ever and ever, *Amen.*

Theſe or ſuch like Prayers ended, let the aſſembly pray every one in ſilence to himſelf, and then taking their leave of the ſick, commending them to God, they may depart.

A Prayer to be uſed by the aſſembly at the time of the Chriſtian mans departure, or when he is now departed.

Let us pray.

O Almightie and everlaſting God, ſeeing it hath pleaſed thee to take this thy ſervant out of the miſeries of this ſinful world, unto thy heavenly

heavenly Kingdome,(Lord)thy Name be bleſſed now and evermore. Make us we beſeech thee, that yet remain, mindful of our mortality, that we may walk before thee in righteouſneſſe and holineſſe all the dayes of our life,& when the time of our departure ſhall come, we may reſt in thee, as our hope is, this thy ſervant doth, that we with him, and all other departed in the faith of thy holy Name, may rejoyce together in thy eternal and everlaſting Kingdome, through Jeſus Chriſt our Lord, *Amen.*

CHAP. XXIII.

A Conſolation of thoſe that lament and mourn for the departure of others.

TO uſe mourning for the Dead, both Decencie amongſt Men, and Chriſtianitie amongſt Chriſtian Men doth allow as much: Examples of holy Scripture do approve the ſame.

same. What more seemely than the performance of a duty, whereby we may give testimony of natural affection, in this solemne departure each from other? God hath neither made us stockes nor stones, nor given us hearts which should have no feeling, when occasions are offered, or times beseeming doe require sorrowful affections.

2 On the contrary what more uncomely, than to use mirth in the house of mourning? A very heathenish manner was it thought to be by the decree of ana ncient Councel, to sport at these motions of mourning.

Concil. Arel. 3. sub Leo.

3 For examples in holy Scripture, we finde that *Abraham* mourned for *Sarah* his Wife: all Israel for *Samuel* their Prophet, the people in the Wilderness for *Aaron* their High-Priest, the inhabitants of *Bethulia* for *Judith* that honourable Widow: the Maccabees for *Iudas* their noble *Captain*, *Martha* and *Mary* for *Lazarus* their brother: the women of Iury for their children, *these yong infants*: the twelve Patriarks

Gen. 23. 2 1 Sam 25 3. Num. 20. 29 Jud. 16. 34 Mac. 9. 20 21. Joan. 11 31 Mat. 2. 18.

Patriarks for *Jacob* their aged father: *David* for *Jonathan* his trusty and faithful friend. Nay, Christ himselfe saith *S. Jerome*, went not to his sepulcher without weeping eyes. 2 Sa. 1. 12.

Neither hath this mourning beene a light passion onely. Great was the lamentation that *Jacob* made at the supposed death of his beloved son *Joseph*, when he said: *I will goe unto the grave to my son sorrowing.* Great was the lamentation that *David* made, when newes was brought him of *Absaloms* end: *O my son, Absalom my son, my son Absalom; would God I had died for thee: O Absalom, my son, my son.* It was no donbt sorrow to his heart. Great was the lamentation which the Widdowes made for *Dorcas* so good a woman, full of good workes and Almes, when they considered her goodnes and bounty towards them. *And thus we see the laudable custome and practice in mourning for the dead.* Gen. 15. 14. 2 Sam. 18. Acts 9. 39.

4 When the * Apostle forbid the Thessalonians to sorrow, he did not absolutely * 1 Thes. 4. 13.

absolutely forbid all sorrowing, but sorrowing after the manner of Gentiles. So Saint *Austin* saith, Indeed we are sorrowful, but not as others, without hope. Saith *Bernard*, we blame not the affection it self, but the excess or want of moderation. We may not onely use moderate sorrow in the departure of others, but even in the departure of the godly, and wel disposed themselves.

Contristamur; sed non sicut cæteri: Aug. de ver. Ap. Ser. 32.

Non culpamus affectum, sed excessum: Bern. in Can. Se. 26.

Now as good men often are, and (in regard of their great misse in the world, have been many wayes helpful unto others: So it is a sign of some ill dealing amongst men, when the poor and distressed let them go away without any lamentation at all.

It was said by the Prophet Jeremy *to* Jehoiakim. *So long as thy Father did help the oppressed, did he not prosper?* And after he addeth this as a great punishment to be laid upon him. We thou shalt dye in grief of mind, and there shall be none to make lamentation for thee.

Jer. 22. 15.

5 The Apostle confesseth in plain word

words, that God had mercy on him in ſparing *Epaphroditus*, leſt he ſhould have had ſorrow upon ſorrow; to ſhew that he was not ſo Stoical, but himſelfe ſhould have had feeling in ſuch a caſe. Phil. 2. 27.

My ſon, ſaith the Wiſe-man, *pour forth thy tears over the dead, and neglect not his burial.* Whence we may alſo gather, that funeral rites, decent interring of the corps, exequies and ſeemly mourning, which Saint *Auſtin* calleth our laſt duties of love in this world amongſt friends, are not unfitting the practice of thoſe, amongſt whom all things ſhould be done in order. Ec. 38. 66

Officia poſtremi muneris. Aug. de verb. Apo.

1 Cor. 14. 40.

6 The Iſraelites in burying ſo honourably their Fathers and Governours, did ſhew themſelves a people of good and godly diſpoſitions. *David* did ſhew mercy (ſaith the ſame Father) to *Saul* and *Jonathan*, in burying their bone in that decent manner he did. *My ſon* (ſaith *Toby*) *when I die, bury me honeſtly.* The new ſepulcher, the clean linnen clothes, the

Aug. cura pro mo.

Tc. 14..

the ſweet ointments, the aſſembly o
men of reputation, ſhewed how ou
Saviour was reſpectively regarded
yea, and intombed with ſolemnity
Sure it is that theſe bodies which hav
beene the Temples of the holy Ghoſt
and ſhall be changed at the day o
doome into a condition of glory
ſhould hav a decency performed unt
them at their farewel from the world

It was the deſire of the old Patri
arks, that their bones might be order
ly laid in the Sepulcher of their Fa
thers. In the ſecond of *Samuel*, an
2 Sam. 2. the ſecond Chapter, *David* ſent meſ
ſengers to the men of *Iabeſh Gilead*
and ſaid unto them, Bleſſed are ye o
the Lord, that you have ſhewed ſuc
kindneſs to your Maſter *Saul*, and bu
Jer.. ried him.

It was the praiſe of Heathen Con
querours, to permit the burial of th
dead. Wherefore, not to yeeld them
(after a *Cynicke* manner) comely bu
Caoph. li. juſt. Cyrii. rials, or Chriſtian mourning with mo
deration, is moſt inhumane: nay, it i
a conceit to ſay the truth, very barba
rous.

7 O

7 On the contrary, to ſorrow as men without hope, is far diſtant from the rule of faith, which tels us, *That the death of the Saints is pretious in Gods ſight.* That they are at peace, and their hope is full of immortality. Pſ. 116. 16 Wiſd. 5.

He that ſaid, *My ſon pour forth thy teares over the dead*, ſaid alſo, *Comfort thy ſelfe.* And ſurely Chriſtians of all others, who beleeve the reſurrection unto a better life, ſhould raiſe up themſelves by faith from too too doleful paſſions. For as in all other things, ſo in this, a moderation ſhould be had. Ec. 38. 17.

8 Have we loſt a good Father, a friend, a husband, wife, or children, we may ſay with *Iob*, The Lord hath given, and the Lord hath taken away, *bleſſed be the name of the Lord.*

Neither are they cleane taken from us, but onely gone a little before us in the way, wherein we muſt all follow. We ſhall one day meet againe by the grace of GOD: at which time (ſaith S. *Cyprian*) there will Job 1. 21. *Cyprian de mort.*

will be no meane joy, when goo
friends come to live together, and t
rejoyce together. Our knowledge i
now but in part, then shall we kno
as we are known: Where *Peter* sha
be *Peter*, and *Paul* shall be *Paul* (sai
Cyril. in Jo. Saint *Cyril*) and many long since de
han. Aug. parted shall (as some of the ancien
Cyril. fathers say) be known of us, that hav
lived long after, as *Peter* knew *Mo*
and *Elias* upon the Mount. If it wi
be a comfort to see one another: abo
all, O good god, what a joy shall
be to see Christ the Saviour of th
world!

6 Amongst other meanes of com
fort, that happy hope of the Resurr
ction, should raise us up from our mo
pensive thoughts: the Resurrectio
of the dead, (saith *Tertullian*) is th
confidence of Christians. Christ o
Saviour before his *Passion*, when h
saw his Disciples sorrowful for hi
departure, which was so shortly t
ensue, saith unto them: *If you loved m*
Joh. 14. 29. *you would rejoyce, because I said, I g*
unto the Father. So it may be said t
tho

oſe that mourne for the miſſe of o-
ers; Let not your mindes be too
uch plunged in ſorrow, becauſe you
ved thoſe for whom you thus la-
ent, they are gone unto their eter-
ll Redeemer.

God ſaith, *I am the God of Abra-
m, the God of Iſaac:* God is the God
the faithful departed.

10 It is ſaid of *Enoch*, becauſe his Gen. 5. 24.
nle pleaſed God, God tooke him a-
ay: It was ſpoken as a bleſſing to
ſias, that he ſhould be gathered un- 2 Reg. 22.
his fathers, before the captivity of 20.
e people came. Saint *Ierome* of ſin-
l times ſaith; *Felix Nepotianus* is a happy
an that lives not to ſee this wicked
orld. Surely, ſaith Saint *Auſtin*, as
od men are gone from us, ſo are
ey gone from a place full of many
aults. And Saint *Ambroſe* of one,
e was not ſo much taken from us, as
m dangers.

Felix Nepotianus qui haec non videt. *Hier. ad Heli. Aug. de prædeſt. in Sanct.* *Non tam nobis. Amb. de exceſ. ſatyr.*

12 When God ſhips his *Noahs*, it Gen. 7. 1.
a ſigne there is a flood not far be-
nde. When God ſends Angels to
ch his *Lots* out of *Sodome*, it is a Gen. 19. 1.
ſigne

ſigne there is puniſhment for the ſi
ful Cities ſhortly to enſue; Wh
Luke 16. 22 God takes *Lazarus* into *Abraha*
boſome, there is then no more penu
for *Lazarus* to endure.

Wherefore, ſeeing we are all
paſs down the ſtreame of mortalit
we may not thinke it ſo ſtrange
have experience thereof in the dep
ture of others, which we ſhall one d
experience in our ſelves. If we co
plain of the death of friends, o
complaint in effect is, that they we
born mortal.

We ſhould remember, that deat
proceedings are as the lines draw
from the Center unto the Circu
ference, even on every part: or
the upright Magiſtrate, who is
quall to all: which may the rat
move us to be content in a caſe
reſolute as death; we muſt take
as well as we may, ſeeing there is
remedy to recover our loſſes, let
comfort our ſelves. The good mean
borrower, the ſooner his debt is
charged, the ſooner he is at qu

De

eath, as it is ſaid, is the debt we all
ve, and muſt pay: he that makes but
hort voiage, and is the ſooneſt at the
ven, is the ſooner alſo from danger
hipwrack: he that is to finiſh a jour-
y, better it is to doe it quickly than
wly: happy is that man that hath
in patience, and death in deſire.

3 It was not without cauſe, that
Wiſe-man praiſed the dead above
living; for ſure they are in a better
by far, departing in the Lord. And
t *John* heard a voice *from heaven*,
ng, *Bleſſed are the dead. A voice* Ap. 14. 13
heaven, and therefore from a
e where is bleſſedneſſe indeed,
could beſt teſtifie of it, and thoſe
poſſeſſe it.

gain, ſaith *S. Auſtin*, There is none
d, but wch muſt needs dy ere long, *Nemo mortuus, qui non fuerit aliquando moriturus. Aug. &c.*
anſome can redeem from death.
dead are ſaid to reſt from their la-
s, and therefore their reſt now ob-
ed ſhould the rather move us, (re-
mbring their good) to be content.
t our entrance into the World,
brought with us a ſubjection

unto

unto death, all sinned, and therefo
Rom. 5. 10. *death goeth over all*, and return we m
to the place from whence we ca
Aug. de Spirit. & Anima. cur. geren. pro mort. sooner or later, this world being b
our banishment for a time, from whi
blessed souls now freed, would tell
(were they to return into these ear
ly regions, which without contro
Luk: 11. 42 sie they do not) that they with *M*
have chosen the better part.

Mat. 22. 20. We here with *Martha*, are car
about many things, they have not
one thing which is necessary, that
never be taken from them. O spe
of comfort! Christ saith, *Father
will that they whom thou hast given
be ever where I am, that they may
hold my glory.*

14 How to accept of, and tak
good part, as we may, the losse as
count it, or rather misse for a time,
Friends departed: the behaviour
David in this case may be consider
who, when the child was sick, fast
prayeth, prostrateth himself upon
e rth: but hearing that Gods Will
accomplished in the death of the ch

D

avid rose up, ate bread, received com-
rt, after all his sorrow; being de-
anded the cause of this diversity of
haviour, answered: *While the child* 1 Sam. 22.
as yet alive, I fasted and wept, for I 19.
id; Who can tell whether God will have
ercy on me, that the child may live? but
ing dead, wherefore should I now fast?
n I bring him again any more? I shall
unto him, but he shall not return unto
e.

In the like case Saint *Bernard* being
t a litle moved for the death of one,
urned me (saith he) *to prayer and*
eping, at last, I considered that God
d done what seemed best in his Divine
ovidence; what should more sorrowing
ail? Lord, thou hast taken thine, none
mine, tears forbad me to speak further.
nd so the good Father resolved to
t content with the Will of God.

CHAP.

CHAP. XXIV.

That a Christian dying either as Martyr for his faith, or as an Innocent for the testimony of a good conscience, or as a Souldier in the defence of his Prince and Countrey, ought to dye comfortably.

Acts 7. Mat. 14. 10. FOR a Christian to dye either as Martyre for his faith, as *S. Stephen* died, or an innocent and faultles man for the testimony of a good conscience, as Saint *John* the *Baptist* died; or as a Captaine and *S*ouldier in the service of his Prince and Country, as *Uriah* the *Hittite* died; for Christian I say, so to dye, it is a deat both warrantable and also comfortable.

1 Sa. 11. 6.

1 First, for a Christian to dye a Martyr for his Christian faith, a fait that maketh beleevers happy both life and death, for a Christian I s to dye for his faith in CHRIST (a Christ alone) it is an act of the gre

teſt love, a Chriſtian can teſtifie to Chriſt; *What greater love is there* (ſaith Chriſt himſelf) *then for a man to give his life for his friend?* what greater? that is, there is no greater love, then ſuch a love. Joh 15.13

Now for a Chriſtian to dye for his Faith in Chriſt, as alſo an Act of greateſt love, ſo alſo is it an act of greateſt Obedience; *He humbled himſelf, and became obedient unto death*; it was ſpoken of Chriſts obedience, and it may in like manner well be ſpoken of a Chriſtians obedience, to be obedient unto death, yea, unto a violent death; this is an Act of his greateſt obedience. Phil. 2.3.

Again, for a Chriſtian to dye as a Martyr for his faith, as it is an act of his greateſt love, and alſo an act of his greateſt obedience, ſo is it an act of the greateſt fortitude: hence was it ſaid of the Martyrs, they loved not their lives unto death, or they ca-ted not with courage and conſtan-ie, to offer up their lives unto eath. Tyrants could and did kill the Ap. 12.11.

O bodies;

bodies; their faith in Christ they neither did, nor could they kill; miseries for a moment could not despair them; the perishing of the outward man could not so much as daunt them; they
Rev. 2.10 were faithful unto death, and God gave them a crown of life.

Now in Martyrdom, we observe, and so do the ancient Fathers, that it is not so much the suffering of death,
Tertul. as the cause of suffering death, (which is a true profession of the true faith of
de pr. Mar. Christ) that makes the Martyr; neither is Martyrdome alwayes exercised in outward suffering onely, but also it consists sometimes in interial vertue, that is to say, in having a mind ready or prepared for to suffer for the cause of Christ for whose cause to suffer the losse of a poor temporal life onely, is an exceeding great gain, according to that of our *Saviour*, *Matthew*
Mat. 10. 38. 10. 38. *He that loseth his life for my sake, shall find it*: He that loseth his life, shall find it; to lose and yet to find, how is that? Thus, he that here loseth his temporal life,

in a ſhort ſpace of time ſhall find it, that is, he ſhall find the fruition of a better life eternally hereafter, being departed. Hence this carefully reſolved upon (as it ought to be) of all well-diſpoſed Chriſtians, it cannot then but make them to take comfort even in ſuffering a painful death for the holy faith of Chriſt their bleſſed Saviour and Redeemer.

2 In the ſecond place, for a Chriſtian to dye as an innocent or faultleſſe man, for the teſtimony of a clear conſcience, there is alſo comfort in ſuch a death.

In c. 23. and 39. v. of St. *Luke*, we reade, that when one of the malefactors raild upon our Savior in the time of his crucifying, his cõpanion reprov's him, ſaying, we ſuffer death juſtly, for we ſuffer for our deeds. But this man (meaning our *S*aviour Chriſt) hath done nothing amiſſe to dye, doing nothing amiſſe or guiltleſſe: it was his caſe that now ſitteth at the right hand of God in Heaven, to ſuffer; as the Sonne of God himſelf ſuffered, Luk: 23. 39.

for innocencies ſake; we may well take comfort in ſuch a ſuffering, be it death it ſelf.

1 Pet. 4. 15, 16. Let none of you, ſaith Saint *Peter* (ſpeaking to Chriſtians) ſuffer as a murtherer, or as a thiefe, or as an evil doer, or as a buſie-body in other mens matters; yet if any man ſuffer as a Chriſtian, let him not be aſhamed, but rather let him glorifie God in this behalf. So did the Apoſtles ſuffer, *Acts* 5. 41. rejoycing that they were accounted worthy to ſuffer, firſt ſhame for Chriſt his Name, and in proceſſe of time death alſo, for his faith profeſſed. Where the Conſcience is clear (ſaith Saint *Bernard*) death is looked for without fear, yea, deſired with delight, accepted with devotion: *Mark the perfect man*, ſaith *David*, *Pſalm* 37. 17. *and behold the upright, for the end of that man is peace*; the end of that man is peace, that is, howſoever he ſuffer at his end, yet he ſhall be ſure to ſuffer peaceably, for that in his ſuffering he hath a clear Conſcience.

Acts 5. 41.

Abſq; formidine mors expectatur, imo expectatur cum dulcedine, & excipitur cum devotione, Ber. ad milites templi.

3 In

3 In the third and last place, for a Christian to dye, taking armes with resolution to live and dye, in, and for the maintenance of true Religion, the service of his Soveraign and Countrey, the defence of his liberty and livelylyhood (dying in such a case) he may dye comfortably; provided alwayes, that military men, that they be men fearing God, as *Cornelius* the Chieftain, and his devout souldiers were both fearing God, and consequently eschewing evil; for eschewing evils is ever a consequent of fearing God: eschewing evils; what might these evils be? the evil of that dung-hill sin of drunkennesse, the evil of that execrable custome of swearing, and taking the sacred and holy Name of God in vain, the evil of incontinency, and of a naughty course of life, the evill of wrongfull taking away of other mens goods. Acts 10 1, 2, 3, 7.

Can we suppose that those men should fight successively against their Enemies, whose sinnes in the sight of GOD fight against themselves?

whose vicious life crieth upon Gods Justice to be avenged upon them, that fight to revenge them from their enemies; *To Christians, By our sinnes, the Barbarians our enemies become strong*, saith Saint *Jerome*. Would we prevail against our enemies? the way is by our repentance and amendment of our lives to make our peace with God: our peace being made with *God*, we may then cheerfully go forth with constancy and courage against our enemies; God and our just cause will comfort us whether we live or dye; *Sweet and seemly is it for a man to dye for his Country*, was the saying of the He then: ready were these men either to assault the enemy with renown, or to dye with honour, fighting for their Prince and Countrey, they knew they fought lawfully, and therefore they fought valiantly; they did not so much fear death, as covet to dye with vertue and honour: so died *Curtius* the *Roman*, so *Codrus* the *Athenian*.

Nost is peccatis Barbari fortes facti sunt. Hier. in Exod.

One being sick, desired to goe to warre

warre, becauſe ſaid he, I would fain dye for the Common-wealth another being ſtruck blinde did the like, and why? becauſe he would ſtand in the number of them who were ready to dye for their Countrey.

But why ſtay we upon examples of the Heathen, having ſo many memorable patterns for imitation, mentioned in holy *Scriptures* of the people of God.

Exodus 17. 11. When *Amalek* came out to fight againſt *Iſrael*, *Moſes* adviſed & *Joſhua* muttered, the people skirmiſhed, *Moſes*, *Aaron*, and *Hur* prayed, what was the ſucceſſe? God proſpered, *Iſrael* is comforted, *Amalek* is diſmayed; *David* going forth in the Name of the Lord againſt *Golah*, *Goliah* is vanquiſhed. We reade of the *Macchabees*, that while their hands were fighting, their hearts were praying: Chriſtians going forth to fight in the defence of their faith, their Prince and Countrey, ought to order their lives ſo, that whatſoever become of their bodies, dying in the middeſt

Ex. 17 11.

2 Mac. 15. 17.

of their enemies, their ſouls may flie up to heaven. And this ſhall ſuffice to be ſaid concerning thoſe who do goe forth to fight in the ſervice of their Prince and Countrey, that dying in this manner, they may take comfort in ſuch a death: ſomewhat more of this ſubject in the Chapter following.

CHAP. XXV.

How thoſe that undertake any dangerous attempts, either by Sea or Land, (wherein they are in peril of death) ſhould ſpecially beforehand make themſelves ready for God.

IF thoſe men, who live in times and places of moſt ſafety, ſhould (reſpecting the uncertainty of humane condition) think every day of their laſt day, which by little and little will come upon them: then how much more ought thoſe who enter into a place of arrant peril, and undertake attempts of greateſt danger, ſtand upon

upon their guard, and make them readie for God.

And here we muſt ſeriouſly conſider that the undertaking of attempts, wherein life is indangered, is onely warrantable, when the cauſe is juſt and the authority lawful. The deſperate enterpriſes of thoſe, who in private quarrels goe forth with murthering hearts, and in their hands the Inſtruments of death, are moſt unſufferable: in this caſe to be taken from the world is very dangerous; how ſhould he thinke God will receive his ſoule, that died with a minde deſirous to ſhed that blood, for which Chriſt ſhed his blood? There is in theſe attempts, more murthering malice than Chriſtian manhood: Let the publique Magiſtrate uſe the ſword, let the private man ſurceaſe: juſt occaſion ſo requiring, let him then prepare in the Name of God.

2 Heathen men could tell *Ionas*, that in a caſe of imminent danger, there was no other refuge, but to flie unto the affiſtance of ſome ſuperior Jonas 1. 6.

power, by calling upon God. *Pharaoh* himself could intreat *Moses* to pray for him; how much more then should those whose hope reacheth further than the saving or losing of a life mortal, entring into any attempt, wherein they are in hazzard, first with *Iudith* to worship God in all devotion? and then she went forth for the deliverance of *Bethulia*.

Jud. 9. 1.

3 Faith and trust in God, doth not make men cowards, but rather addeth spirit and comfort in great assaults of enemies. By faith (saith the Apostle) *Gedeon*, *Barac*, *Sampson*, *Jepthe*, and also *David*; of weak were made strong, waxed valiant in battell, turned to flight the armies of aliens, who came against Gods people with great force and multitudes.

Heb. 11. 32, 34.

While their enemies were arming themselves with sword and shield, the manner of Gods people, was to arm them with devotion, as fasting and prayer, and a religions commending themselves, either in life or death to his protection.

4 When

4 When *Balack* saw the people of Israel prosper more by their praying than he could by his fighting, he would needs have *Balaam* to curse them. Num. 22.

Moses (saith Saint *Ierome*) fought as well as *Josua* against *Amelek*; for while *Moses* held up his hands, Israel prevailed, and when he let his hands downe, *Amelek* prevailed; but *Moses* hands were steady until the going down of the Sun. *Ier. ad Heliod.* Exod 17. 11, 12.

Rnffinus and *Socrates* write, that *Theodosius* the Christian Emperor, in a great battel against *Eugenius*, when he saw the huge multitude that was comming against him; and so (in the sight of man) there was an apparant overthrow at hand, he gets him up into a place eminent (or in the sight of all the army) fals downe prostrate upon the earth, beseecheth God, if ever he would looke upon a sinful creature to help him at this time of greatest need: suddenly there rose a mighty wide which blew the darts of the enemies backe upon themselves, in such a wonderfull manner, *Ruf. Socr: Eccl. Hist.*

as *Eugenius* with all his Hoaſt was cleane diſcomfited, who ſaw that the power of Chriſt fought for his people, and therefore cried in effect as the Ægyptians did: *Oh, God is in the cloud, or fighteth for them.*

5 Thus with faith and conſtancy have the ſervants of God gone forth againſt their enemies, with all devotion thorowly preparing themſelves either for life or death, as it ſhould beſt ſtand with the good pleaſure of his divine providence.

For theſe therefore that undertake and attempt, either by Sea or by Land, wherein life (more than ordinary) is endangered, let them in the name of God goe forth with ſoules prepared: for in ſo doing, they remember themſelves to have a further expectation, than either the gaining or loſing of a life temporal. *Let extreame neceſſity finde them ready, which is wont to oppreſs men unready.*

Paratos inveniat extrema neceſſitas, quæ ſæpe opprimit imparatos, Euſ. Emiſſ. hom. 1. ad Mon.

In worldly affaires we oftentimes forget heavenly, and therefore good reaſon, that in heavenly we ſhould

alſo forget earthly, and caſting our ſelves upon God, we may ſay with *Heſter*, *If we periſh, we periſh.* So for men attempting dangers by *Sea* or by *Land*, or upon what occaſion ſoever either ordinary, or extraordinary; when they adventure to undertake any action, wherein life is put in hazzard: for all theſe, or any of them, to prepare themſelves for their departure, it may be ſaid which Saint *John* hath in the Apocalyps, *Here is wiſdome.* Hest. 4.16 Ap. 13.18.

CHAP. XXVI,

A briefe direction for ſuch as are ſuddenly called to depart this world.

CONcerning prayer, for our deliverance from ſudden or unprovided death, how meete it is, me thinkes, that very nature doth teach us, that we doe not give the leaſt occaſion to uncharitable cenſures to ſpeake of us when we are gone: And how well the Church uſeth this among

among other commendable kindes of prayer, ſomewhat hath been before mentioned: and their hardeſt conceits who in this caſe are over haſty to judge others, departing this world to their ſeeming ſuddenly, is in part anſwered. It now remaineth that ſome direction be laid down, for their better inſtruction, who in this caſe are called to take their farewel of this life ſometimes in a very moment.

1. Firſt, let it be remembred that we are all under the hand of GOD, whoſe proceedings are unſearchable, and paſt finding out: who knowes better (as hath beene ſaid) how, and when the beſt time is to bring us to his Kingdome; O Lord, thou art the Potter, we are the clay.

Eſay 64 8.

2. Secondly, let them call to minde our condition in this World, how neer we are to death every moment. The word which in the Hebrew ſignifieth dead doth in one tittle onely differ from that, which ſignifieth mortal or ſubject to death: to ſhew that in the holy tongue mortal differeth from dead

dead, but in one tittle. Againe, that we are here no other but *Davids* ſtranger; our tarrying is but for a night, ſeek us in the morning, *We are gone*: we know not the time of our departure, and cannot tell the certainty of that day, and peradventure this is the day.

Our bodies are combined of the foure Elements, humours having the nature of the water, the lights and the lungs, which are the fan of the heart, the nature of the ayre; the heart it ſelfe which is ſmalleſt upward, the nature of the fire; the hones and fleſh the nature of the earth; and the nature of mixed bodies is turned (as the Philoſophers tell us) in a very inſtant into the firſt matter, which done a diſſolution there is of the whole. The ſoule being departed from the body, there is the houſe, the houſeholder is gone.

3 Thirdly, let him conſider, that we came not together, but *as the labourers into the Vineyard*, ſome came in at one houre and ſome at another, ſo Mat. 10.20.

is

is our departure out of the Vineyard; our comfort is, be it sooner or later, the great Lord hath a penny for the labourers.

4 Fourthly, let not the suddenness dismay any; for unto the faithful man, it is no suddenness at all; the righteous is never prevented by death, how soone soever he be gone. GOD respects not, sayes Saint *Augustine*, so much *Quo modo*, *after what manner*, as *quales morimur*; *what manner of ones we dye.* *Aug. de quest. dul. cap. 24.*

When we live in his feare, we dye in his favour, be our departure never so soone. *We should not so much care for the manner of dying, as being dead wither we goe:*

Rom. 14. 8 5 Last of all, let not this short warning be a scruple to the conscience of any; we must refer all to Gods disposing, either in life or death so or so: Have not some the time of preparing themselves as they would? Let them remember that *Abraham* had onely an intention of offering *Isaac*, and yet the Holy Ghost tells us by

by the Apoſtle to the Hebrewes, that *Abraham* offered *Iſaac*, mentioning the very deed to be done.

6 The malefactor upon the Croſſe deſired no more of Chriſt in his dying fits, but to be *remembred of him in his Kingdome*: and Chriſt tels him of more than being *remembred there*; to wit, of his being there. *David* did not build a Temple, yet *David* prepared ſtuffe for the worke, and this preparing was very acceptable unto *God*. Though they doe not accompliſh a reatable departure from this life: yet preparing in time of health for this worke, this preparing is no doubt wel pleaſing unto God, to whom they are going.

7 In theſe caſes of neceſſity then, with one out-cry to awaken Chriſt at the Stern of the Ship, or with *Peter*, One *help Maſter I periſh*, or with the Publican, one ſtroke of the breaſt; with one *God be merciful unto me a ſinner*; one generall repentance for all together with *Mary Magdalen*, ſhall be *Abels* well-pleaſing offering, aſcend

aſcend upward, and find favour wi
him with whom it is as proper t
heare ſorrowful ſupplicants, as it
for mercy, to helpe extreme miſery.

8 But now, conſidering we live i
this fraile eſtate and at ſuch an uncer
tainty, as we doe; our time is eve
neere (ſaith Saint *Auſtin*) becauſe w
Aug: de ver. Ser. 1. are mortal, neerer becauſe we live a
mongſt caſualities. If we were of
glaſſy matter, ſaith he, our feare we
the leſs; for then being kept fro
knocks, there were ſome hope of co
tinuance, keepe we our ſelves as ch
rily as we can, we ſhall away. Do
we overcome enemies without? di
eaſes within will alſo ſurpriſe us.

Can we avoid ſtrokes of weapon
the ſtroake of death is unavoidabl
Can we prevent external dangers
A Feaver at laſt, or at leaſt ſome
ther infirmity will bring us down
whether in the bed, or in the field
cannot ſay; this we muſt reſolve upo
that we muſt away.

All which joyntly conſidered:
our whole life is a paſſage to death;
ſhou

hould it be a preparing for death that
o how ſoone ſoever we are called
ence, when the body returneth to the
arth, from whence it was taken, the
oule may goe to God that gave it.

9 Beſides the ſundry unſuſpected
eans. (never ſo much as dreamed of
n all their lives) how many have
ome unto their deaths? we have
ene or heard as much: beſides I ſay
heir unexpected meanes, whereby
any have ſuddenly departed this
orld, diſeaſes there are, as Dead-pal-
es, Impoſtumes, breaking inward,
hich take away many, who never
new what age meant: nay, what
ckneſs meant, ſuddenly they are
one. Phyſitians can tell us, extremi-
es either of joy or ſorrow effect as
uch, and hiſtories approve the ſame.
A Father beholding his three Sons
one day, to beare the prize away, in
he place of maſteries, for very joy ſo-
ainly he breathed his laſt. A noble
Matron at one ſorrowful ſight, ended
er days with the very doubling of one
orrowful out cry; *O Pompey, Pompey;*

In

In all this let us obſerve this leſſon
To provide aforehand for a time to
come: let us learn as *Elihu* ſaid, to
acquain our ſelves with God, and to
reſort early unto the Lord. as the
Wiſe man ſpeaketh, *Let us doe that*
before death, which may doe us good af-
ter death: and then ſooner or later
death ſhall not harme us, which is un-
to the evill only evil, and to the good
good as the ſame Father ſaith.

Ante mortem fiat, quod poſt mortem prodeſſe poſsit. Aug. de Civ. Dei lib. 13.

11 All our care, all our ſorrow, a
our feare concerning death, is but t
dye a little the later, howſoever i
pleaſe God to diſpoſe of us, whom w
may beſeech, if it ſhall ſo ſtand wit
his good pleaſure, for a treatable de
parture out of this tranſitory worl

Anſel. in med.

O Lord, ſaith Saint *Anſelme*, T
from me if thou wilt, my goods, my m
ches, my pleaſures, my life: onely lea
me my heart, which may never ceaſe
love thee, and call upon thee.

Much doth he offer, that offere
the affections of his ſoul; loude do
he cry, whoſe faithful thoughts ſt
Lord Ieſus receive my ſpirit.

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CHAP. XXVII

An admonition for al such as find themselves troubled with evil motions to commit faithles and feareful attempts against themselves.

TO take all adversities of the World with a calme and quiet minde, is a duty of Christian patience: to beseech Almighty GOD for his resisting helpe and grace, against all evil and graceles motions, which proceed from the old enemy of man, is a part of Christian devotion: nature is weake to raise it selfe; adversities and temptations are strong that would cast it downe; both adversities and temptations flye away before the face of our trust in God.

Are many assaulted or so deepely distressed, that they begin to wax weary of life, and for feare of some ill disgrace of the world, sometimes doth Saint *Austin*, *the hard usage thereof*,

thereof, that they would needs be gone and they care not how too? Let these re- member, that God hath given no ma- leave to cut off from himselfe space o repentance, or shorten that benefit o life, which he hath granted him t gaine a state of eternity in. He tha brought us into the world, ought t have the calling of us hence: when h calleth, then, and not before, we wil lingly depart this earthly *Tabernacl*

3 Abridge the time we may not we must not for all disgraces, and in juries, and obloquies, the crosses an losses this world can lay upon us; fy upon that discontenment, that shoul make any cowardly to run away, o distrustfully to give over his stand ing befoce he be called by the Gene ral of the field; fye upon that dispair that should make any cast away them selves, and forgot they have soules t save; *The mercy of man reacheth unt his neighbour, but the mercy of God reacheth unto all flesh.*

4 As the pleasures of this worl should not make us love life mor than

an we ought, alſo the calamities
the ſame ſho ld not cauſe us to leave
e before we ought: we muſt let the
le twiſt of mortality, twine out,
til our clue be ended, and pray *God*
ermore to grant us the thred of
ace, to bring us out of the Labyrinth
a troubled minde.

5 None may ſeeke death for death;
ould rather come unto us, than we
e unto it, before our time; be our
lamities never ſo great: life is pre-
ous, and it were impiety diſperately
bring it into peril.

6 To be any way acceſſary, much
ſ principal in our own decay, is
oſt unnatural and hanious before
od and man; with *Cain*, to ſee the
eatneſs of their ſins, but not *the*
eatneſs of Gods mercy: with *Achi-*
phel and *Iudas*, to finiſh their unhap-
y dayes, by a tragical and unhappy
nd, is hainous and moſt execrable.

7 Will God require blood at the
ands of man and beaſt, and ſhall he
ot require it at thy owne hands? If
e command in the *Law*, Thou ſhalt
not

not kill, art thou not included with in the compaſs of this Commande ment, if thou embrew thy hands i thy own bowels? *Thou mayeſt not ki another*, ſaith Saint *Auſtin*, *therefo not thy ſelfe.*

8 But what hath bin the cauſe which hath brought forth ſome o theſe faithleſs and feareful attempts Surely, ſuch either with *Nero*, wh ſaw himſelfe cenſured of the *Senate* and hated of all good men, they be gin to loath life, as aſhamed to live ny longer amongſt men: or elſe wit *Sardanapalus*, who for all his bold de nying of God, at every hearing o the thunder, was wont to hide hi head in a hole, they at laſt, by a faith leſs and abject feare, ſeeke their ow riddance from amongſt men, & leav behinde them a name of infamy. T leave theſe Heathens, with their ba barous and heatheniſh practices a gainſt themſelves: For Chriſtian whoſe faith endoweth them with he roical conſtancy, ſhall any miſery, o any diſcontent cauſe them to lay vio

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violent hands upon themſelves, and with *Saul* incurre their own ruine? God forbid.

6 *The holy man* Job (ſaith an ancient Father) *would rather endure in his fleſh all adverſities, then procure his delivery by an untimely end,* and ſo to want miſeries. Now we preſer *Job* before all the *Catoes* of *Utica* and *Lucretias*, that ever lived, although the one attempted this enterpriſe of a perverſe ſtoutneſſe, becauſe he could not endure *Cæſars* victory; the other upon a ſuppoſed doubt of the Words infamy; ſuppoſed onely, for in ſuch a caſe there were two parties, and but one adulterer.

Malnit Sanctus Job potius in ſua carne mala perpeti, quam illata ſibi morte cruciatus carere. Aug. de Civit. Dei, lib. 1. c. 14.

Cleombrotus is brought in alſo after reading *Plato*, concerning the immortality of the ſoul; and *Razis* a defender of the Citie Jeruſalem. Well, ſaith Saint *Auſtine*, *what of all this? had* Cleombrotus *well obſerved* Plato's *inſtructions, he ſhould have learned another leſſon.* Was *Razis* a defender of the Citie *Jeruſalem*? tell us, how he thought of the Jeruſalem

2 Mac. 14. 37.

ſalem that is above? Look we unto the lives of all the Patriarks, Prophets, Apoſtles, Saints and ſervants of God, who had as great adverſity in the world as ever any, and we ſhall never finde the leaſt inclination in them this way, but evermore relying upon God; their manner was to wait untill death opened the doore.

10. Wherefore, be it far from all believers to be caſt down by diſtruſtful thoughts, amongſt the diſtreſſes of the world. The Tempeſt may rage, but ſtay a while, and a Calme will follow.

The Sunne may be overcaſt for a time, the weather will be fair again, taſte and ſee how gracious the Lord is: *Bleſſed is the man that putteth his truſt in him.*

μακάριος ἀνὴρ ὃς ἐλπίζει ἐπ' αὐτόν.

11 We ought neither to fear death, nor ſeek it. *Why ſhould I fear* (ſaith the Prophet) *in the evil day, when the wickedneſſe of my heeles compaſſeth me about in the evil day? &c.* what is that, ſaith Saint *Auſtin? The wickedneſs of our heels, which are thoſe?* Is not

Aug. in Pſal. 68.

not the evil day, the time of our approaching end? or of our greateſt triall? is not this wickedneſſe, our ſinnes committed, which would hinder or trouble our paſſage now departing? How comes it to paſs we ſhould not fear? marry the evil day, by the hope of the reſurrection is made a good day, the wickedneſſe which our mortall enemy the Serpent caſteth at our heels is now removed by him, who hath broken his head.

12 Now therefore, though all the miſeries of the world in times of extremity doe band themſelves againſt us let them never draw us away from this happy hope: deliverance will come, and when evil motions ariſe, let a remembrance of Chriſt Jeſus ſtep in to comfort our hearts. It was the holy practice of one, when bad thoughts began to trouble him, to inſiſt in praer, when worſer motions did provoke to inſiſt more fervertly, in ſhort time both thoughts and motions left him.

13 By this which hath been ſaid, we may obſerve according to that of

the Prophet, *Eſchew evil, and do good:* in eſchewing, men may obſerve the haynouſneſſe of thoſe actions, which ſome have attempted deſperately againſt themſelves: how the Law of Nations, to deterre men from ſuch attempts, have denied decent and ſeemly burials: the ſhameſull infamy they left behind; beſides the diſpleaſure of Almighty GOD is ſufficient to ſhew their evill ends.

14 on the other ſide, how much it behoveth all men, and moſt eſpecially thoſe who remember they have a helper in Heaven: to goe through with magnanimity, the tribulations of this world, we may perceive, becauſe aſſuredly, after a long ſuffering, there is long rejoycing; yea, for ever and ever in the world to come. Wherfore it may be ſaid to any diſtreſſed man, which our Saviour CHRIST himſelf ſaid to one in diſtreſſe, *Sonne be of good comfort, thy ſinnes are forgiven thee.* Matt. 9. 2.

15 Are any aſſaulted ſo, as they now

now begin to loath life, nay, which is worse, intend to become more cruell unto themselves than Homicides? Let them remember that they have somewhat more to lose than a temporall life, and therefore should be careful in so great a charge as their eternal safety is worth. Woe be unto them, saith the Wise man, who have lost patience, much more in such a distrustful manner, as this. If a Parricide be most hainous, for that by how much the nearer, saith Saint *Augustine*, by so much the more wicked; then none more wicked then those who wilfully perish by their owne hands, because none so near themselves, as themselves: what do these miserable men, but seek to cure misery, by calling themselves into greater misery. Eccl. 2. 15.

16 Had the Martyrs of old been of these mens minde, they might soon have ended lingring torments by some quicke dispatch or other, but that they would not dye for all the torments the World could lay

upon them, had they been greater then they were. Christ our Saviour saith unto *Peter*, when thou wert young, thou girdedst thy self, and wentst whither thou wouldst: but when thou art old, another shall bind and lead thee whither thou wouldst not: to shew he should suffer of another, and not of himself.

Aug. tract. 5. 52. in. 21.

17 Is the soul troubled and sorrowful unto death? remember the words of our Saviour in his Agony; *Father, not my will, but thine be fulfilled*; where he teacheth thee in time of distresse, what thou shouldst think, how thou should speak, whom thou shouldst invocate. In his temptation he withstood the Tempter, to shew us how to come out of temptation: in his agony he prayed, to teach us how, and after what manner to pray.

18 In time of affliction, when trouble ariseth, let all remember that of the Wise-man, *My son, refuse not the chastening of the Lord, for whom the Lord loveth, him he chastneth*; We may call to mind we lost happinesse

Pro. 3. 12.

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in ſeeking to ſolace our ſelves: and juſt it is, that by enduring ſorrowes, we recover what we have loſt. We ran away by committing evill, and we return again by ſuffering evil, once we ſinned by doing againſt righteouſneſſe, now we humble our ſelves by enduring for righteouſneſs.

A Prayer to be uſed by any who finds himſelf troubled in Conſcience, or, diſquieted by evill motions.

STrengthen me, O Lord, againſt all mine enemies, bodily and Ghoſtly, that they never be able to ſay, We have prevailed againſt him. My Spirit is ſorrowful, my heart is ſad and heavy within me; if thou be not my comfort, I ſhall ſurely periſh in my trouble. For thy Names ſake, O Lord, have mercy upon me, riſe to help me, that having help in thee, I may withſtand my mortal adverſary, and ſay; Depart from me thou wicked ſpirit,

that bringeſt evil thoughts, and this dejection of the mind: goe from me thou deceiver of man, thou ſhalt have no part in me, for my Saviour Jeſus ſtandeth by me, as a ſtrong Champion, and thou ſhalt fly away to thy confuſion; I had rather endure all affliction, all puniſhment and infamy of the world, then conſent to thy malicious motions: Be ſtill therefore thou wicked ſpirit, ceaſe thy provokments to evil: I ſhall never aſſent to thee, though greater troubles then theſe come upon me, *our Lord is my light*, and my health, whom ſhall I dread? He is the defender of my life of whom then ſhall I be afraid? Though an hoaſt of men ſet themſelves againſt me, though innnite calamities come upon me I ſhall not be diſcomforted, for why, *God is my helper and redeemer, in whom I truſt, he is my portion.* To whom be praiſe and honour, now and for evermore, *Amen.*

A prayer for a good departure out of the World.

ETernall God and moſt merciſull Father ſeeing that the dayes of men, *art as the flower of the field that ſoon fadeth, and this time like a ſhadow that vaniſheth away,* conſidering we are all ſtrangers, as were our foreſathers, and have here no continuing CitieMake me evermore, Lord I beſeech thee, mindeful of my mortality, that like the wiſe Virgins I may provide oyle in my lampe to be ready againſt the Bridegroomes comming and that tarrying thy good pleaſure, like the watchful ſervant, I may be found ſo doing, whenſoever that my maſter ſhall returne. And when ſickneſs ſummoneth me to be gone, grant me, I beſeech thee, that neither the infirmity of the fleſh, nor the ſharpeneſs of affliction, nor any other meanes whatſoever, remove me from a true and ſtedfaſt Hope in the bleſſed Paſſion

of thy deare *Son* Christ Jesus. And when the houre of my rest is come, grant, O Lord, that I may rest in hope that I may commend my selfe into thy hands, and dye thy servant.

Last of all, when death hath taken away the use of speaking, yet that my thoughts may cry and say, *Lord into thy hands I commend my spirit. Amen*

CHAP. XXVIII.

A consalatory admonition for those who are often over-much grieved at the crosses of the world.

Joh.15.28 IF *the world hate you*, saith Christ our Saviour unto his Disciples, *you know it hated me, before it hated you*, that heavinesse might not dismay or cast them downe, without hope of deliverance; where he proposeth the one

Matt.5.2. he promiseth the other, *blessed are thy that mourne, for they shall receive comfort*. Are not these happy teares well

Apo.7.17. distilled from the limbecke of a sorrowful

rowful heart, that ſhall have the hand of the Son of God himſelfe to wipe them cleane away?

2 When all fleſh, ſaith *Moſes* had corrupted his wayes, it repenteth the Lord he had made man, that is, God was ſorry that man, created to ſo excellent an end, ſhould himſelfe deſtroy himſelfe: to cleanſe that corruption he then ſent a flood. Now God ſends a deluge on the face of our earthly pleaſures: theſe flouds of teares extinguiſh the heat of unlawful deſires, ſcoure the corruption of our ſinfull lives when all is overpaſt, there enſueth a calme.

3 The Church (as in another place is mentioned more at large) well celebrateth ſolemne and ſanctified Feaſts, as publike memorials of Chriſts bleſſed birth, his reſurrection, his Aſcention and many others before which Feaſts, it appointed the Evenings to be faſted. In this world we doe but faſt the Even; we ſhall keepe Holyday when we come to heaven.

Our Lord and Maſter Chriſt Jeſus,

as he did ſeldome laugh in this world
Matt. 8. 3. ſo did the world as ſeldom laugh upon him; He tels his followers, they muſt become as little children; little children we know have no other weapons to avenge themſelves, but their tears, and what other have we againſt our croſſes of this world, but our ſighs and ſupply cations ſent up to GOD?

Job 3 24. IOB ſaith, *Before I eat, I ſigh*: whoſe ſuffering was ſuch, that all which we doe, or can ſuffer (ſaith
Ier. ad Jul. Saint *Ierome*) is in reſpect of thoſe
Exod. 3 2. in effect nothing: For he endured not one, but many croſſes, and thoſe not light and ordinary, but great and grievous, ſuch as to ſee, might have pierced his ſoule, and to heare could not but wound his heart, in his great loſſes, none left but foure meſſengers, all to bring him tydings of ſorrow; and not altogether, but one after another to encreaſe the ſame. The firſt tels him, that not onely his Oxen were taken, but taken when they were now plowing: a time when

when he did moſt neede them: ſo his fields would become barren. The ſecond, that his Sheep were deſtroyed and not onely deſtroyed, but deſtroyed with fire from heaven: as if he might gather, that not ſo much man, as even God himſelfe was angry with him. The third, that not onely his Camels were carried away by the Chaldees, but with all, all his ſervants were ſlaine: ſo his enemie were ſtrengthned and inriched, but he was weakened and impoveriſhed. The laſt and ſorrowfulleſt of them all, that is children were dead, and to aggravate the caſe, that they ſuddenly periſhed amidſt their mirth. When his Oxen were taken away, had his Sheepe remained, he might have had the leſſer ſorrow; when his Sheepe deſtroyed, had his Camels beene left him, it had beene ſome ſtay; when his Camels were carried away, had his ſervants accompanied him they might have brought him ſome helpe: when his ſervants periſhed, had his ſons and daugh-

ters

and daughters lived, it would have beene no ſmall comfort to *Iob*: but all *Iobs* comforts for the world go away together. Sathan thought here was a traine able to have blowne up the ſtrongeſt Fort, and beare down the the cheifeſt rampire of *Iobs* patience: but Sathan was deceived, *Iob* was the ſame man ſtill; for he that did truly ſerve God in time of proſperity, did alſo bleſſe him in his greateſt adverſity. Here was patience with thankefulneſs. Sathan took away many things from *Iob* which God gave, but he could not take away GOD that gave all.

Evil men, after a manner, can praiſe God for proſpirity; but in adverſity, onely good men with *Iob* do worſhip him: by whoſe example, how many comforts are there offered to diſtreſſed mindes! Gather out of Hiſtories the magnanimity of *Hector*, of *Alexander* of *Cæſar*, of *Scipio* of *Scævola* put them al together and for conſtancy they come not neere this one preſident laid downe; the example of the holy

holy man *Iob*. The tempeſt did rage, but the Rock was not hurt, the wall was beaten and battered, but the treaſure within, ſafe; *Iob* is ſtill the ſame.

Now; for that good men have ſometimes with *Job* amiddeſt their ſorrowes in the World, wiſhed to be gone, and as *David*, when he ſaid, *Lord bring my ſoule out of priſon* Or S. *Paul*, when he deſired to be diſſolved, and be with Chriſt, it was not ſo much from any impatience, as from a longing he had to change to a bleſſed death, with ſo uncertaine and ſorrowfull a life.

Our Lord and Maſter Chriſt Jeſus in telling his Diſciples, his ſoule was ſorrowful, in crying to his Father upon the Croſſe, ſhewed what man is wont in time of extremity to feele and finde, not that he ever doubted of the divine aſſiſtant power (which to thinke, is execrable impiety) but to ſhew us in greateſt trials to reſolve upon Gods pleaſure, and ſay, *Father thy will be done.*

We are in both eſtates, in either of the

the extremities; in prosperity so secure, as if we were ready to say with *Nebuchodonosor*, Is not this great *Babel*? or that *Babel* that cannot come to ruine; In adversity so abject and dismaid, as if there were not a helper in heaven of power to raise us.

We should not, we should not be discomforted at this worlds adversity; We may not looke to finde God in the Gardens of Ægypt whom *Moses* found in the thorny bush of manifold tribulation: To be without crosses, we may rather wish then hope.

4 The golden World is gone wherein men did joy in nothing more than in sincerity, and love. We see want of piety towards GOD, want of faithfulness amongst men. Now this Iron-age of ours, yeeldeth store of crosses, and unconscionable wrongs

Eccl. 4. 1. *I turned me* (saith the Wiseman) *and considered all the oppressions that were wrought under the Son. and behold the teares of the oppressed, and none comforted*

comforted them and loe the ſtrength is of the hand that oppreſſeth them. Such is the calamity of our time.

There are three things which we muſt leave to God, judgement, glory, and revenge, theſe are to be left onely unto him.

Well, heavineſs may indure for a night, but joy commeth in the morning. We may not repine at theſe trials; if we deſire to ſolace our ſelves in the vanities of this world our deſires are unlawful.

5 *Lots* Wife her minde was upon her ſubſtance in *Sodome*, ſhe looked backward, but ſhe never looked forward againe: ſhe is turned into a pillar of ſalt: a pillar, and ſo ſtands for an example: of ſalt, and ſo to ſeaſon our unſavory deſires of this World, and worldly things. Gen. 19. 26

When with the *Spider* we have exhauſted our very bowels to make a ſlender webbe, one puffe of winde carries all away: when we have endeavoured to the uttermoſt to mount aloft

aloft, ſuddenly death doth clip the wings of our ſoaring endeavours, and down we fall.

Did we looke back and conſider how many are under us, as we are over ready to pry how many are above us: we ſhould ſoone ſee our eſtate leſs grievous than the ſtate of many, who are as deere to Chriſt as our ſelves.

6 But eaſe and pleaſures are acceptable to fleſh and blood: which the world is wont to promiſe *Nabuchodonoſor*, to draw the people from God ſervice to foule Idolatry cauſeth the noiſe of Inſtruments to ſound that ſo delighting themſelves, they might forget their obedience to God.

7 But is it poſſible that any delights ſhould draw man from *God* for whom he made the whole world, and all that therein is; Should baſe deſires make the creature unfaithful unto him, from whom commeth all his good?

Gen. 39 8 *Joſeph* ſaid, *Behold my Maſter hath committed all into my hands, how then can I doe this?* As if he could not finde in his heart to commit evil againſt him

him that had dealt ſo liberally, and ſo lovingly with him as his Maſter had done; evermore remembring that liberality ſhould move love.

8 For theſe worldly vanities, we may let them paſs? whatſoever they promiſe, their pleaſure is not permanent.

When *Iacob* was haſting into his own countrey, *Laban* followed him and ſaid: Why didſt thou not tell me of thy departure, that I might have let thee goe with mirth and melody? When his meaning was to have kept him ſtill in longer ſervitude: But as *Jacob* did well, ſeeing *Labans* countenance once ſet againſt him, to make ready to depart into his owne countrey: ſo when we ſhall finde the world to frowne upon us, we ſhall doe well to make ſpeed and prepare our ſelves to be gone. Gen. 31. 2

Notwithſtanding, the people in the wilderneſs did drinke of the bitter waters of *Marah*, yet in that God appointed his Angell to direct them in their way it was a teſtimony he would bring

bring them into a better land. God hath given us his Spirit, more than an Angell for our guide, which may bear witneſſe of our Spirits, we were not created for this frail and momentary ſtate, but look for better things to come. In the mean time no calamities of life ſhould make us hate life, the courſe whereof we muſt not ſlack, or haſten at our own pleaſure. Heathen men have gathered by way of conſequence, that the condition of good men is happy in the other life, ſeeing it is here for the moſt part grievous.

9 If it do ſo much revive the hearts of diſtreſſed people, that one (and that in viſion only) ſhould ſeem to ſee
2 Mac. 5. 12 *Onias*, who had been High Prieſt, a vertuous and a good man, reverent of behaviour and of a ſober converſation well ſpoken, and one that had been exerciſed in points of vertue, of a child holding up his hands to heaven and praying for them: then to ſee Jeſus Chriſt himſelf at the right hand of God, there to ſtand for us: merci-

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ful Lord, how can it not but raiſe up our penſive hearts;

Elkanah ſaid unto *Hanna*, when ſhe was ſore grieved at the hard uſage of the world; *Why is thy heart grieved am I not better unto thee than ten ſons?* This was a ſpeech of comfort to her troubled minde. But unto the diſtreſſed, whoſe joy is in Chriſt crucified, may it not be ſaid, Is not his love and mercy better unto us all, than ten thouſand pleaſures of a ſinful life, who hath ſaid to all that feare and love his name, *In the world you ſhall have affliction, but be of good comfort, I have overcome the world.* 1 Sam. 1. 2: Joh. 16. 33.

The Church reſembled unto a Garden, hath two ſorts of flowers that is to ſay, Lillies for times of peace, and Roſes for times of perſecution.

CHAP.

CHAP. XXIX

An admonition to all while they have day and time before them, to make speed to apply themselves to this lesson of learning to dye.

Esay 40.6. SEeing that all flesh is grasse, and the glory of man is but as the glory of the field, the grasse withereth, and his flower fadeth away: How behoveful then is it for all to apply themselves to this lesson of *Learning to Dye*, the holy man *Job* sheweth in these words; *Man that is*

Job 14.11 *borne of a woman, hath but a short time to live.*

Our spring is fading, our lampe is wasting and the tide of our life is drawing by little and little unto a low ebbe; whatsoever we doe, our wheele whirles about apace: In a word, we die daily, and we all know, we have every one of us a poore soule to save.

Here we may consider, that health is the Mart where the provident Mar-

chan

chant may lay for his ſtore : ſtrength is the ſeed time, wherein the diligent husbandman may provide for a harveſt ; but it is a paine to repent, many cannot endure it : merciful Lord, how then will they endure the pains of the unrepentant in time to come ? of which the rich man thought, if one from the dead ſhould tell the living, it would make them take heed, (if we will profit by his example, as I pray God we all may.) We have a greater teſtimony than the teſtimony of the dead, which is the reſtimony even of him who is the Way, the life and the truth : *Agree with thine adverſary whilſt thou art in the way.*

2 He that will never put on ſackcloth, until with *Ahab* he ſees Gods juſtice at hand, to require puniſhment for his ſins : He that will never begin to live until he be ready to die may wiſh one day he had been better adviſed, when all the world cannot call opportunity paſt.

It is the general practice of *Satan* to promiſe careleſs ſinners time enough,

enough, as enticing, and biting Vsu-
rers are wont to give day to young
heires from time to time, until at last
they winde their inheritance from
them.

We know not how dangerous it is
to deferre all unto the last cast: as
will not promise, so I dare not pre-
sume (saith Saint *Augustine*) of eve-
ning repenters. To make all out of
doubt, the best course is, repent be-
times.

Heb.3.15. 3 The Holy Ghost saith, *While it is called to day.* The world thought it
selfe never more secure, then when
Luk.17.27 they were eating or drinking when
they were planting and building, yea
suddenly came the floud and over-
whelmed all.

The morning was faire when *Lot*
Gen.19.23 went out of *Sodom*, and yet before
night were the *Sodomites* destroyed.
Nebuchadnazzer thought himself
Dan. 4.12. never more sure, then, when he had
builded great *Babel*; and yet, while
the word was in his mouth God pull-
led him down upon his knees.

Rich-

Rich man thought himſelfe never more likely to have lived, than when he had viewed his barnes, ſet himſelfe down in his Counting-houſe, and told over his bagges, and ſaid unto his ſoule, *Soule take thy eaſe*, when he ſhould have ſaid; Soule, remember thy end: for before twy-light it was taken from him. Luk. 12 20.

4 We all know what we have beene; we know not what we may be, or how ſuddenly we ſhall be taken away from all. Wherefore our *Saviour* exhorteth us to agree with our adverſary quickly, to walke while we have light.

Wilt thou know who this adverſary is? It is thy conſcience that will accuſe thee doing evill to the great Judge of the World. Wilt thou know what this light is? it is the day of Grace. Eſay 55.6. *In hac vita, locus eſt gratiæ & miſericordiæ in illa tantum juſtitiæ: Theod. in Pſal. ſext.*

The Prophet *Eſay* cals upon the people of his time *to ſeeke God while he may be found. In this life*, ſaith *Theodores, there is a place of grace and mercy but in that other life, of juſtice onely,*

which being ſo, had we not need to ſeeke the Lord early, as *Iob* ſpeaketh?

5 Our Saviour ni the Goſpel ſaith, *Young man, I ſay unto thee, ariſe.* Bring young Rams, ſaith the *Prophet*, unto the Lord; young Rams, even the beſt of our ſtrength. As there is *A reſurrection unto the life of glory*; ſo is there alſo, *A reſurrection to the life of grace.* The death of the ſoule went before at the beginning, and then followed the death of the body. In like manner, the reſurrection of the ſoule is firſt, and then commeth in due time, the reſurrection of the body.

Sin is a fall: *The righteous falleth*, ſaith the Wiſe-man; amendment of life is a reſurrection; and *Bleſſed are thoſe that have part in this reſurrection.* Sin is a kinde of death: the Father ſaid of his riotous Son: *This my ſon was dead.* Holineſs of converſation is a reſurrection: and bleſſed are thoſe who have part in this reſurrection. Saint *Auſtin* ſaith of the prodigal Son; *By repentance he*

Luke 15.

fo

found himself, who by riot had lost himself: and therefore to conclude this consideration, *Let us give him our life who gave to us his life.*

Sin is a drowsie or heavie sleepe: *Considering the season*, saith the Apostle, *it is now time to arise from sleepe*: Newnes of conversation is a resurrection: and blessed are those that have part in this resurrection. Rom. 13: 11.

Christ when he rose, he rose early. *Lazarus* that lay foure dayes, began to savour. *If* we lye long in our sins, we shall wax unsavory too. *But* with the woman that came betimes with sweet odours unto the Sepulchre, we should bring our prayers and supplications early, which is acceptable to the most highest. Joh. 11. 36.

6 Though we doe not heare the shrill trump or voice of the Archangel, summoning al to judgement: yet we shal heare with these eares at the day of doome, that doleful voice (but unto them that take heede in time, joyful) *Arise from the dead and come to judgement.* Acts. 4. 26

If it *made Felix to tremble* to heare of *judgement*, a remembrance whereof should some times sound in our eares; then to heare of the paines that shall follow Judgement, it may put careless men into a fit of a shaking ague.

Let us not offer the first of our Vintage to the delights of sin, and serve God with the Lees and Dregs of our age. Let us not yeeld the flower of our life unto the foule affections of corrupt nature, and reserve for God the very refuse of our time. It is no conquest to overcome a weake and feeble enemy; to resist the pleasures of the flesh, when Nature it selfe is decayed. Againe canst thou looke for a conquest when thou art weake, and thine enemy strong? When *Sampsons* strength was gone, his enemies prevailed: our strength is grace in CHRIST; which this *Dalila*, or security of life would deprive us of.

7 We should consider, that our care is not so much now what to do

as

as what one day we may wish we had done: Wherefore, let men passe through this world, as the people did by the Land of *Edom*, who onely required to goe thorow it, but would make no stay at all. What should we set our delights in this *Edom*? our passage through it, is all we should require. The chiefest matter that we are to attend is, to serve GOD, and prepare for the good of our departure. Numb. 20. 27.

Wee see by experience, that the longer we defer the curing of wounds the harder is their recovery at the last. The losse of time is very precious, seeing we have no warrant for the least continuance thereof: make no tarrying therefore, saith the VVise-man, to turn unto the Lord. Lose not any longer good houres. *This common case of all flesh passeth so often by us, that at the last it takes us too, as well as others:* we may not deferre a worke of such importance, but with all expedition proceede wee in the performance of the Eccl. 5. 7.

same. It is the reply of the Holy Ghost, *I have heard thee in an acceptable time.*

8 The Apostle Saint *Paul* saith, Rom. 12. 2 *Give your bodies a lively sacrifice unto God, your reasonable serving of him.* When we repent onely in our last extremities, we give not a lively, but a dead sacrifice, not our reasonable, but our unreasonable serving of GOD: John 1. 35 wherefore as Christ said, *Walke while ye have light*: so it may be said unto all, For the love of God, repent while ye have time.

CHAP. XXX.

The great folly of men in neglecting this opportunity of time offered to Learn to Dye.

DId many in the world as much abhor the practice and course in the common life of Sadducees and Epicures as they are wont to doe their profession and name: then would God

God be more ſincerely worſhipped then he is; then would the time allotted us to prepare our ſelves for the kingdom of heaven be better imployed then ordinarily it is wont.

We wonder at the old World, which for all *Noahs* forewarning of the flood to come, yet repented not. We marvel at the Jewes, who had Chriſt amongſt them, and did not accept him: but we clean forget our ſelves and our own ſtupidity, having as much warning as they. We have Chriſt amongſt us. *Jacob* ſaid, *Surely, the Lord was in this place, and I was not aware of it.* We have Time, and Health, and Grace, the Light of his Truth: Surely, Gods goodneſſe is upon us, and we are not aware of it: we neglect all, which neglect is dangerous. Luke 17. 26,27. Lu. 19. 15. Ge. 28. 16.

2 Deſpiſeſt thou (ſaith the Apoſtle) the riches of his bountifulneſſe, and patience, and long ſuffering, not knowing that the bountifulneſſe of God leadeth thee to repentance? *God is not ſlacke, as ſome men count ſlack-* 2 Pet. 3 9.

neſs, but is patient towards us, and would have no man to perſh, but would have all men to come to repentance: of whoſe viſitation the Prophet *Abakuk* ſaith, *Though it tarry, wait for it: it will ſurely come and not ſtay.*

Abac. 2. 3.

Wherefore, as *Solomon* ſendeth the ſluggard; ſo may we ſend the careleſs ſinner to ſchoole to the Emot, for ſhe laboureth in the *Summer*, and provideth for the time to come. *I paſſed* ſaith he, *by the field of the ſlothfull man, and found it full of briars and brambles*: ſuch is the life of negligent people untilled, all out of order, they keep revell rout. Either they care not at all, or ſurely very little for the time to come.

Pro. 24. 30.

3 They royſt and riot out time, moving GOD to ſue them upon an action of waſte. They never call to minde, either that death, like a Bayliffe at large will ſummon them to the fatal banquet, or God himſelfe will one day amerce them in ſuch dammages, as they ſhall ſee how wil-

fully

fully they have forefeited their happy hold they had of an eternal inheritance.

They never conſider that age or ſickneſs will come: and that it is a part of providence in youth, to have ſomewhat in ſtore againſt theſe times: wherefore they ſpend their golden dayes of proſperity, as ill husbands waſte and ſpend their ſubſtance they know not how, and are in a manner ſo careleſs, as if God were bound to bring them to heaven whether they will or no.

We may wonder (and not without cauſe) at theſe mens folly; ſuch is their negligence, they will not conſider: ſuch is their ignorance, they will not know: ſuch is their forgetfulneſs, they will not remember, either what they are or what they ſhall be; but run on headlong into all wickedneſs, as men in a frantick fit, and ſo bring themſelves to apparent ruine.

That they need not feare judgement to come; if there be none to

flatter them (as sometimes there are) they will for a need flatter themselves thus they follow for vertue, vice; for light, darkeness; for truth, errour; for wisdome, folly: never thinking of their winding-sheet or any meane moving to Mortification, *Thou shalt dye the death.*

So they may take their pastime a while, or solace themselves in a few sinful delights, passing over their youthful dayes in sensual pleasures, which will be a corrosive at their hearts, when they are panting for breath, and have taken their last farewell of the world: They respect not what hangs over their heads, as if the mentioning of a world to come were but a matter of discourse, to keep men from sleeping, or that God had proposed that inestimable crowne of glory at so meane a rate, as men might care for doing nothing.

These consider not that the way to the Harlots house leadeth to hell: The Wise-man telleth them it is so, and therefore let them fear God in time, least

leaſt they find it ſo, when it will be too late to amend what is amiſs: theſe are as *Non proficientes* in this leſſon of *Learning to Dye*; for why, they become ſtrangers in their owne ſoules.

There is, ſaith the Wiſe-man, a time to plant, a time to pluck up; a time to ſeeke a time to finde; nay, there is to all things an appointed time, but he mentioneth no time to be careleſs, as if God had not appointed men any time to live ſecurely in. Eccl. 3.2

It is a great ſigne that he is deſirous to doe ſinners good, in that he gives them in mercy ſpace and opportunity to repent: they thinke all is ſo ſure, as if there were no more care at all to be had. Can theſe men aſſure themſelves of two heavens? No, no: Saint *Paul* who knew better then all the deviſers in the world can tell men how to diſpoſe themſelves to Heaven, willeth every one that thinketh he ſtands to take heede *leſt he fall. Thoſe that are high minded, let them feare,* (ſaith St. *Auſtin*) *thoſe that feare, are not high minded.* 1 Cor. 10.

The

The fall of the Angels, the losse of *Adam*, the resurrection of *Saul*! If we
1 Sam. 16. consider what hath become of the Tallest Cedars in *Lebanon*, we cannot but with trembling think of our own frail condition. But what speak we of any one in particular? The Jewes, that ancient people of GOD, the Churches of *Asia*, which sometimes flourished, to consider how they are now defaced and brought to ruine, may make all fear to live in sinful security.

What? not possible to erre? Saint *Paul* taught the *Romans* themselves long since another lesson: *Be not high-*
Ro. 11.20. *minded, but fear*: O fear, *it is the be-*
Psal. 28. *ginning of wisedome* (saith *David*) and this wisdome is the beginning of a religious life. Feare it is the continuance of the same life. It is the Conclusion of all saith the Preacher, *Fear*
Eccl. 12. *God, and keep his Commandements.*
Act 10.34. Of all Nations, he that feareth God, is accepted with him; and therefore, if with the men of *Ninivie*, by fearing GOD, we will not repent us of

of our ſinnes, then with the old world we may feare to be deſtroyed for our ſins: *Bleſſed is the man that feareth.*

Our *ſins may make a ſeparation between God and us.* The Jewes have not onely erred, but fallen away from that God, whoſe love and care they ſo long enjoyed. Eſa. 59. 2.

5 *Make your election ſure,* (ſaith Saint *Peter*) *and give all diligence hereunto: for if you doe theſe things, you ſhall never fall:* thereby ſhewing that our perſeverance in the faith and feare of God is that duty after free juſtification in mercy, which he expecteth at our hands. 2 Pet. 1. 5. 10.

Folly therefore it is to flatter our ſelves in a fruitleſs courſe of life, and to defer time until it be too late: if God offer grace to day, ſaith *Saint Auſtin*, thou knoweſt not whither he will offer the ſame to morrow, and therefore now uſe it if thou wilt uſe it at all. *Tract. 33. in Joan.*

7 The light will ſhine when we ſhall not ſee the cloſing in of the day; the

the evening will come, when we ſhal not ſee againe the breaking forth of the morrow light. *Lazarus* after his want, *Dives* for all his wealth, *and of the children of the moſt higheſt*, ſaith the Prophet, *ye ſhall dye like men.* Pſ. 82. 6, 7

8 Neither is that all, but as Saint *Peter* ſaith *which ſhall give account unto him*, which is ready to judge both the quick and dead, when the ſecrets of all hearts ſhall be diſcloſed, when the fooliſh Virgins ſhall cry; *Lord, Lord open unto us*: but it ſhall be anſwered and ſaid unto them *I know you not*. It was not now a time to conſult of providing oyle. But as for the wiſe Virgins, which have provided *their Lampes with oyle*, they ſhall lift up their heads, finde the benefit of taking heed in time, and paſs unto that joyfull mariage of the Lambe. Matt. 25. 12.

9 Now therefore, to conclude with Saint *Peter*, *Seeing we looke for ſuch things, what manner of perſons ought we to be in holy converſation and godlineſs?* Of careleſs men, if their ſouls did end in their ſeparation from 2 Pet. 3. 11.

the

the body, or vaniſh into the aire, the danger were not much; there is more, and that is, *after that comes judgement* when the Nations ſhall mourn, when voluptuous men ſhall mourne, who preferred momentary pleaſures before eternal; when covetous men ſhall mourne, who preferred gaine and riches before heaven; when proud men ſhall mourne, which did deſpiſe the humillity of Gods children. Ap. 13. 14

This conſidered, it behoves every one, not ſo much with *Ezechias* to ſet his houſhold in order for that he muſt dye, as to ſet his ſoule in order, his doings in order, his converſation in order; for that after death, there is *ſomewhat more behinde* and that is called a time of judgement: for the better obſerving hereof, we ſhould ſometimes call to mind, our leſſon of *Learning to Dye.*

But it is a *a hard ſaing Learne yee*: but it will one day be a harder, if men take not heede in time, *Goe ye hence*, Depart ye.

Diſpatch therefore about this buſi-

neſs

neſs of *Learning to Dye.* Our going to ſuch and ſuch a Citie, is upon condition, *If God will*: If we live; to ſet forward in time, is beſt; theſe afterwits are not ſo good. Saint *John* ſaith, *Bleſſed are the dead who dye in the Lord*: not who dye irreligiouſly in their ſins, but thoſe who lived in Chriſt, and Chriſt in them, theſe dye in the Lord, to live for ever; theſe are bleſſed in life and death; theſe dye in the Lord, and reſt in the Lord to live, for ever.

10 It were to be wiſhed that men at laſt would ſee their folly; and ſeeing it, endeavour to reforme the ſame. A vaine thing it is for any to flatter himſelfe with hope of continuance: We go to our beds, CHRIST knoweth whether ever we ſhall ariſe. For all this, one ſin draweth on another, and we never thinke that ſecret ſins ſhall come to open judgement. God is mercyful. *He threatneth Hell*, ſaith Saint *Chryſoſtome*, *that he puniſh not by the ſame.*

The careleſs gueſts made light of

their

their calling to come to the mariage of the Kings Son: Did they not finde at laſt, when they were ſhut out there was no jeſting with ſo great a Perſonage that ſent for them? Chriſt offerreth mercy which is our laſt refuge, freely, willingly, unto all: now is the acceptable time, the flower of our age, will away apace: we may be prevented, we know not how ſoo; death and judgement haſteth: ſhal we know theſe things, and neglect opportunity? God forbid. Mat. 22.5.

11 *Eliſha* ſaid, *Is this a time to be taking rewards* amiddeſt the pangs of death? is this a time to thinke of amendment of life? It is not, it is not.

12 That which was ſaid by Chriſt to Ieruſalem, *O Ieruſalem Ieruſalem*, is in effect ſaid unto every Chriſtian ſoule, *O ſoule, ſoule, if thou didſt know the things, that do belong unto thy peace thou wouldſt take heed.* 2 Kings 5. Luk 19.40.

Saint *Peter* ſaith, *Be ſober and watch, for your Adverſary the Divell ſeeketh, &c.* As if he ſhould have ſaid 1 Pet. 5. 8.

ſaid, Watch, for you have a watchfull adverſary: if you reſpect his continuance, he was in Paradiſe: if his nature, he is a Lion: if his cruelty a roaring Lion; if his diligence, he ſeeketh if his intent, it is to devoure: we had need watch, we have we ſee a watchful enemy.

CHAP. XXXI.

CHAP. XXXI.

That amongst other reasons, this Learning to Dye may justly move us to lead a Christian life, in holy conversation and godliness.

SUndry are the reasons which may stirre up and quicken our backward dispositions to the dutiful performance of that religious worship we all owe unto God. To omit the promises, and those in mercy; the threatnings and those in justice: which the Volume of holy Scripture doth often mention to this end.

Moses to move all the world to acknowledge God, he concluded with no other argument but *These, and these are the work of God:* which the Apostle also in effect expoundeth, saying *The invisible things of him, to wit, his power and Godhead are seene by the creation of the world.* Rom. 1. 20

Eliphas, to expres God

Job 22.12. GODS majesty, saith: *Behold the Starres.*

Ps.148.23. 2 *David* calleth all the creatures of God to praise God, as indeed they doe by their wonderful order, and decency of motion. If all creatures serve God then much more should man, for whom they were all created; and he onely for the honourable service of the Creator himselfe. For should not man bless God, that hath so blessed him? of whom the Prophet *David* hath said: *No good thing will he with-hold from them that lead a godly life.*

3 Come we unto mans new-birth; there he taketh his Covenant-penny to serve his Redeemer, in holiness and righteousness all the dayes of his life.

Consider we his justification and sanctification: there we finde him drawn by the cords of love unto this sweet yoke of CHRIST; *doth man serve God for nought?* No certainely. It is a *maxime* in Moral Philosophy, *Every benefit doth require a duty,* In nature

nature, where the Sun doth extend the beams of light, there the ſolid body hath a reflex of heate. But that which doth often move us, we remember (as we ſhould never forget) the author of our health, our wealth, our peace, our proſperity and all. If theſe move not, we are inferior unto the inſenſible creatures.

4 If the promiſes of grace and mercy, in CHRIS JESUS, if the greatneſs of the reward laid up for them that walke in the way of Gods commandements and keep them with their whole hearts (for if there were not a reward for the righteous) then might they well ſay with the Prophet, *In vaine have we waſhed our hands among the innocents.* But if the promiſes, I ſay, and thoſe in mercy cannot win us to a juſt remembrance of our eſtate to come: yet at leaſt, to bethinke our ſelves of a reckoning-day at hand, ſhould ſomwhat prevaile in this caſe. *He that planted the eare, ſhall he not heare? or he that made the eye, ſhall he not ſee? or* Pſa. 73. 12. Pſa. 64. 9.

he

he that nurtureth the heathen, ſhall not he puniſh?

5 The rich man in his ſcalding torments hath a *Learne of me* take heede in time: for all that ſwim in worldly pleaſures and bathe themſelves in ſenſuall delights, the concluſion whereof is ſorrow and paine, when they ſhall ſay; Would to God, we had never offended ſo gracious a Lord! would to God we had never neglected ſo favourable a time of grace: would to God we had never followed the follies of a ſinful life: the banquet is pleaſant, but the ſhot will proove deepe and chargeable. Lu. 16, 22

And therefore, if there be any conſolation in Chriſt Jeſus, any comfort of love, any hope of mercy: if there be any feare or dread of judgement to come pray we with the man of God, *Lord teach us to number our dayes, that we may apply our hearts to wiſedom.*

6 Conſider we a future condition; prepare we our ſelves for a life permanent, for an eſtate of all continuance; and God of his infinite mercy gran[t]

us all grace so to doe, *Amen.*

7 In the meane time, let us walke worthy of the vocation whereunto we are called in Christ Jesus. *A good conversation,* saith an ancient Father, *it confounds the adversary, it edifieth the neighbour, it glorifieth God our Father in heaven.* Because we love life saith Saint *Austin,* God hath promised life: and because we feare death, he hath promised life eternal to all them that love his coming. Eph. 4.1. *Aug. de verb. Dei* 64.

8 The children of *Ionadab* abstained from Wine *because their Father commanded them:* and should not the children of God abstaine from sin, because God commandeth them? Jer. 35.14

9 The Apostle saith, *This is the will of God, even your holiness:* we obey this his will, not to merit, but to shew our duty, which also causeth in us a will feare to offend. 2 Thes. 4. 3.

10 And were there nothing else but this will of God, this were sufficient to move us to walke soberly, nay, to apply our selves to live in all holiness of conversation. for the reverence

verence we beare to him who hath called us unto the ſtate of grace; cannot but worke in us, even that obedience and love which becometh thoſe who expect in mercy a ſtate of glory.

11 But will temporal benefits move us? then as Gods bounty doth abound, ſo ſhould our love and duty abound alſo. All things we ſee keep their natural courſe, whereunto they were ordained: and ſhall man differ from inſenſible creatures? every effect hath recourſe unto the cauſe; the rivers that come from the ſea, return themſelves into the ſea againe. *If ye* Matt. 5. 46 *doe good unto them that doe good unto you* ſaith Chriſt our Saviour, *it is ſo much, heathen men will doe it*: the very inſtinct of nature doth move us to returne love for love, and therefore much more ſhould we afford God love and duty, who giveth all and is giveth all.

12 In trial of the holy man Job 1. 10. Sathan ſaith, *Haſt thou not hedged him?* Here are droves of Camels and heards of cattel, and theſe many chil-

dren. *Job* is ſo bleſſed, that if *Job* ſhould not bleſs God again, *Job* were worſe than a ſtock or ſtone. We ſee amongſt Men, the Maſter requireth ſervice: the Captain fight: He that ſaid, *Date, Cæſari, quæ ſunt Cæſaris*, ſaid alſo *Date Deo, quæ ſunt Dei:* Give unto GOD that which is Gods, which is reverence and worſhip of his Holy Name.

13 To all this, a principal effect, ſome remembrance of our end ought to work in us, moving to mortification, which doth not conſiſt in ſome little outward ſhew, or bare ſpeculation of purity and ſincerity of life, nor in a talkative flouriſh of a mortified profeſſion, unleſſe we think to goe to heaven onely in ſpeculation.

The Prophet *Eſay* exhorting to the true fruits of Contrition, doth not ſay, *Learn to ſpeak well*, but *learn to doe well, apply your ſelves to equity, deliver the oppreſſed, help the fatherleſſe to right, let the widdowes complaint come before you.* It was our Saviours own rule; *The works that I doe, teſtifie* Eſay 1. 17.

Joh. 10. 25.

ſtifle of me. It is true of faith, which
2 Sam. 2. was ſeen in *Anna* of *Samuel*, ſhe did not onely conceive him, but ſhe brought him forth; yea, ſhe nurſt him, and conſecrated him to Gods ſervice: ſo muſt we do by faith.

14 VVe muſt not have the voyce of *Jacob* and the hand of *Eſau*, or doe not as Boat-men are wont, who row one way, but look another; talk this way, but live the contrary: like thoſe who are curious in other mens lives, but careleſſe in their own: or as fooliſh Merchants, who make a little ſhew outward, but have bare Store-houſes beneath: Our religious actions are they that muſt ſhortly ſtand by
Mat. 20. 8. us: the penny is ready for the end of the day, which is drawing on apace. The Sunne is long ſince paſt the Meridian line, and we know death will
Lu. 14. 19. not be anſwered with, *I pray thee have me excuſed*: VVe had need beſtir ourſelves, the time is not long, and we may remember whither we are going.

15 Fooliſh Virgins thinke their oy

oyle will never be ſpent. Chriſt ſayes, *The children of this world, are wiſer in their generation.* Are we ſo careful for the time to come, as commonly we are for the time preſent? I would to God we were. *Conſidering the ſeaſon, it is now time to ariſe from ſleep, the day is paſſed, the night is come neer.* Luke 16.8 Ro.13.12.

Laſt of all, our continuance in this world being onely a paſſage unto a better ſtate to come, ſhould it not move us to meditate of the end wherefore God ſent us hither, and the condition we expect, when we are departed hence? the meditation of which departure, may dayly put us in mind to eſchew evil, and do good, to *fear God, and keep his Commandements*, which is the concluſion of all, *For this is every man, yea, without this he is no man.* Eccl. 12. 13.

VVherefore, that which is the ſtern unto the ſhip, the eye unto the body, the Compaſs to the Pilot; the ſame is unto a wiſe Chriſtian man, the conſideration of his end, which conſideration hath alſo a like ſoveraign Medi-

cine, these two vertues: First, it allayeth our swelling humours, when we consider we must dye: Secondly, it raiseth up our sorrowful hearts when we call to minde we shall rise from death.

CHAP. XXXII.

That the consideration of Christs second coming to judgement, ought to move every one to live religiously, and to apply himself to this lesson of Learning to dye.

THe manifold reasons before alledged, may induce the careful Christian to live religiously, and consequently to learn to dye religiously: the inevitable necessity of death, is in it self sufficient to move him hereunto: for what *Esculapius*, or Physitian, how skilful soever, can make that which is mortal to be immortal?

Esculapius

The radicall moysture by little and little

little will flash so long with the flashing Lamp, until the light goeth out, the Lamp is spent and so an end. God himself doth teach us a consideration of our mortal estate, both by testimonies of his sacred word as also by many spectacles before our eyes: so that we do not only heare with our ears, but also behold often with our eyes, both what we are, and what we shall be.

Many are the events which we may reade to have befallen many in this case. The sudden end of *Ananias* and *Saphira*, and of *Anastasius*, whom the Church Stories do mention to have been stricken suddenly with lightning from Heaven, may move the most wretchless to remember themselves. Acts 5.8.

2 The Prophet *David*, mentioning the sudden destruction of those which murmured against GOD in the Wilderness, saith, *While their meat was in their mouthes, the wrath of GOD came upon them*. Of which very instance the Apostle saith, *Those* Ps. 78.30.

things came upon them for our example, and are written to admonish us, upon whom the ends of the world are come.

3 If all this be not sufficient, yet a consideration of Christ his second coming to judgement, should above all other move every man unto a most serious remembrance of the time to come. That which the Holy Ghost doth set down so often, and is in Scripture so forcibly expressed, and that two in so many places, God doth thereby shew how diligently the same should be considered.

Now, what is more forcibly expressed in sacred Scriptures, then is the second coming of Christ unto judgement, which is called *a great Day*, and such a Day, as never was from the beginning of the world? *When the Sun shall be darkned, the Moon shall not give her light, when the Stars shall fall from Heaven, when the voice of a Trumpet shall sound, when they shall see the Son of Man come in the Clouds of Heaven with Power and great Glory, when the Sepulchers shall open, when the Sea and*

Joel 2.31. & 3.15. Dan. 7.13. Matt. 13. 24. Lu 18.25 Matt. 24. 29. Esa. 13.10. Eze 32.7. Joh. 5.22. Ap. 20.13.

and the Earth shall give up their dead: when all worldly Kings, Princes, and Potentates of the Earth, shall appear before the Tribunal Seat of Christ. Blessed Lord, what an appearance shall this be? Mat. 26. 27. 2 Cor. 5. 10. Ro. 14. 10.

4 *I know not* (saith Saint *Chrysostome*) *what others do think of it: for my self, it makes me often tremble to consider it.* *Chrysost. hom. 77. in Matt.*

O that we had hearts to meditate of this great comming of Christ to judgement? then would we soon for a sinful life past, be avenged upon our eyes, and wish with *Jeremy*, *that our heads were a Fountain of water, then would* we with *Demosthenes* yea every one would soon answer the first provocation to evil, I will not buy repentance so dear. Jer. 9. 1, 2.

5 To flatter our selves with hope of deferring this time is all in vain. *Look how the last day of thy life doth leave thee, so shall the day of judgement find thee. Take heed ye unwise among the people, O when will ye understand*, saith the Prophet.

6 Who would not but accept of the fatherly forewarning of Christ our Saviour, by those many precedent tokens, as forerunners of this his coming? These are both sayings and signes: The sayings amongst other,
Rev.22.12. *That for his Elects sake the dayes shall be shortned,* And, *Behold I come quickly.*
Mat.24.12. Lu.17.27. For signes, the waxing cold of Charity, the rising of Nation against Nation, the abounding of iniquity; without further application, these may be left unto our silent thoughts.

Was there ever lesse love? Is not that little love amongst men, cold and hollow love?

Christ said, *O ye of little faith*, and it may be said, O ye of little love. Where is that *Jonathan* that loves *David* as his own soul? Where is that uprightnes of Conscience, when men rather for shame of the world, than otherwise for the love of God and goodnesse, abst ain from extream impiety? How many with *Joab* imbrace friendly, but
2 Sa.3.27. carry a malicious heart to *Abner*?

7 The

7 The Apoſtle ſaith, *That the latter Dayes ſhall be perillous dayes, for Men ſhall be lovers of their own ſelves, covetous, boaſters, proud, curſed ſpeakers diſobedient to Parents, unthankeful, unholy.* 2 Tit. 3 1.

8 The Philoſophers can tel us, *That no motion violent is wont to be permanent.* The Rain-bow, as it hath a watery colour, which may ſhew us what hath been paſt: ſo hath it alſo a fiery to ſignifie what is to come.

When ſin was multiplied upon the earth, God ſent a floud to waſh the earth: now ſin is grown ſo huge, waſhing will not ſerve, and therefore fire ſhall conſume. Sathans fierce rage may argue the ſhortneſs of his time: the coldnes & barrenneſs of the earth, and trees, ſhew the qualities of aged bodies, or in effect tell us, there will come a time when we ſhall not have any longer uſe of them.

9 The decay of ancient Families and Houſes, the defect of ſtrength and ſtature, doe make us daily ſee

the World is wearing away.

10 That which is the flash of lightning before the hideous clap of thunder: that which is the mustering of an host of men, before the said battel; the same are these signes before Christ his second comming to judgement.

1 Sa. 6.12: 11 To be curious with the *Bethshemites*, in prying into Gods Arke, hath beene the folly of some men, to be calculating and skanning the day and yeere, which is unknowne unto the Angels in heaven, is needless. For seasons or times, *It is not for us to know* for our appearance at the time before Christ, to give our account; *It is for all to know.*

12 That then the secrets of all hearts shall be revealed, that a generall Audite shall be kept, CHRIST himselfe sheweth in the Parable; where *the Kingdome of heaven is likened unto a certaine King that will take account of his servants.* God will require a reckoning at our hands of the time he hath left us, of the graces he hath given us, of the blessings in this

Matt. 18. 23.

world

world bestowed upon us. At which true favour shall not excuse, riches shall not excuse, friends shall not excuse, but against the faulty, Christ shall give testimony, the Angels shall give testimony, Gods benefits shall give testimony their owne conscience shall give testimony.

When the rich mans Steward in the sixteenth of Saint *Lukes* Gospell, saw how the world was likely to go with him, to wit, that he must *give an account*, and be put from his stewardship it was time for him to call his wits together: and so it is for us all, if we have any care of the account, which will be required at our hands. Luk. 16.3

13 An account for our selves; *Adam where art thou? How hast thou walked in the commandement I gave thee?* An account for our brethren, *Cain*, where is thy brother *Abel*; how hast thou used him? An account for our bodies; have they been kept as the Temples of the Holy Ghost? An account for our soules, whether they be fit to appeare in the sight of that Gen. 3.9. 1 Cor. 6.19.

g. eas

1 Pet. 2. 25. *great ſhepheard,* An account for our workes: An account for our words: Ap. 22. 12. Mat. 22. An account for our very thoughts.

Wiſd. 1. 9. It is moſt true, God is merciful, but Eſay 18. 3. we cannot tel whether our ſins will make ſeparation betweene God and us, if we be nor careful in time; a conſideration hereof may be the ſquare to frame our building, the guide to direct our paſſage to heaven.

14 Great are the agonies of death, when the ſick ſhall ſee earthly things forſaking him. But far greater is the horror of judgement to conſider he is now going to anſwer for all he hath done in the body.

15 Let us a little call to minde, what manner of day, the day of the Lord ſhall be. *Behold the day of the* Mal. 5. *Lord commeth* (ſaith the Prophet *Ma-* Joel. 1. 12. *lachy*) *as a flaming fire*: and the Prophet *Ioel* ſaith, A great day, a terrible day.

16 When an earthly King goes in perſon to battel, the whole Realme is moved, the noiſe of the armour and armed men is heard, the Trumpets ſound,

ſound, the hearts of all on every ſide are moved. Much more ſhall this be when the King of heaven and earth ſhall call together the whole hoaſt of Heaven to this battel. Bleſſed Lord, how ſhall the inhabitants of the earth ſhake and tremble hereat?

17 There ſhall be a day (ſaith the Prophet *Zacharie*) which is knowne unto the Lord, the day of the Lord ſo properly called. Zach. 14.

Firſt, becauſe knowne onely unto the Lord. Secondly becauſe in that day the Lord only ſhall ſhew his power openly. Thirdly, becauſe other dayes were given unto the ſons of men, to prepare for a time to come, but this is the day wherein God will require an account for all.

18 If the powers of heaven themſelves ſhall be moved, what ſhall fleſh and blood, the Sons of men doe? if there be ſuch feare at the things preſent, what will there be at the ſentence to come? what ſighes what ſorrowes, what moanes, what mourning will there be heard in this

this day of mourning? how shall the evil be confounded, with the countenance of Christ, whom they have neglected, and cry unto the mountaines to hide them from his presence?

19 And here we may also consider with what power the Son of God shall come to judge the world: he came once in humility, he shall now come in glory: he came once in poverty, he shall now come with majesty: *They who once saw him dying, shall now see him raigning.*

20 Call to minde how the sheep shall be separated from the Goates, the Wheat from the Tares, the wise from the foolish Virgins, some received in other secluded and for ever shut out,

21 Consider that the secrets of all hearts at this day shall be opened in that infinite assembly of men and Angels, when all sins with all their circumstances, the time, the place, the manner shall be laid forth and published.

22 Consider that if the countenance

nance of an earthly Judge be fearefull to the guilty prisoner: how much more shall the beholding of the eternall Judge, amaze these, who shall be brought to the bar of his judgement, and find a thousand witnesses in themselves, to give in evidence against them. Last of all, let a remembrance of hell fire, that feareful fire, which never goeth out: that grievious fire prepared for the Divel and his Angels let the remembrance of that fire quench in men the heat of unlawfull desires.

O that we would watch and pray, that we may be accounted worthy to escape all those things that shall come to passe, and that we may stand before the Son of man in that day, and that we may goe upon his right hand, and hear that joyful voice: *Come ye blessed of my father receive the Kingdome prepared for you from the foundation of the world.*

23 And here let us exercise a while with all devotion, the three faculties of the minde. First our memory in calling

calling to minde, what hath beene told us concerning the ſtate of bleſſednes: Secondly, our underſtanding, that we may conceive of it, ſo far as our capacity is able to reach; and laſt of all, our love to affect it, and deſire it with all our hearts. Let us not for a day, nor a yeer, but all the dayes and yeeres of our lives, thinke of that Citie where all is peace, all is quiet, all is joy; all peace without jarres, all quiet without trouble, all joy without ſorrow: Where all the Citizens know without errour; praiſe without wearineſs: love without changeableneſs: they love and ever deſire to love, they ſee and ever deſire to ſee.

24 O thou Citie of God above; thou Church triumphant, very excellent things are ſpoken of thée. In thee there is *no yeſterday nor to day*: in thee is no birth, nor burying day, no leading into captivity, nor crying in the ſtreets: if we deſire faireneſs, in thee is pulchritudo, as the Sun: if muſick, in thee is the melo-

dy

dy of the Angels: if we desire pleasure, in thee is fulness of pleasure for evermore; if we desire security, in thee is there no alteration: if concord, in thee is all consent: if continuance of joy, in thee is all eternity.

Come again yet a while, and let us behold a little in our contemplation, the Quires of Angels and Archangels praysing GOD, and seeing that holy One that makes all holy, and singing with tunes comfortable, and voices indefatigable, day and night that sweet song: *Holy, holy, holy, LORD GOD Almighty; which was, and is, and is to come*; let us behold how they enjoy that tranquillity, which hath no disturbance: how they have that knowledge which hath no errour, how they practice that love which hath no offence; the more they love, the more they desire to love. He that hath tasted a bitter potion, and afterward tasteth honey, the taste thereof must needs be sweet unto him, farre above

above the former taste. Will not then this blessednes be acceptable, sweet and comfortable, after all the sorrows of a transitory life?

24 Againe, the Holy Ghost, *Luke* 22.30 resembleth the glory of the life to come unto the actions of *eating* and *drinking* saying. *That ye may eat and drinke at my table in my kingdome.* Now this eating and drinking, which indeed is a Feast or great supper: *Luke* 14.16 is not the Feast of *Assuerus*, *Hest.* 1. which was made onely for the Nobles and Princes of the Provinces, but this is made for all, rich and poore, young and old, male and female that beleeve on him. And it may be resembled by the Feast which *Ioseph*, being joyful at the meeting with his brethren, made unto them, *Gen.* 43 Where, First, they were his brethren which he feasted: Secondly, he washed his face after his weeping, and went unto them: Thirdly, he appointed meat to be set on the Table, and they dranke and were mery with him.

Much

Much greater is the feaſt that ſhall be made unto the faithful when they ſhall eat bread, (as a gheſt ſaid, *Luke* 14.15.) in the Kingdome of God: in moſt things it ſhall be like the feaſt of *Joſeph*, in one of the three it exceedeth that feaſt.

For firſt we are brethren to Chriſt Jeſus, to whoſe Table we come: as teſtifieth his anſwer which he made to him that brought him word that his mother and his brethren ſtaid at the door to ſpeak with him, *Mat.* 10.49.50 and ſo the Apoſtle telleth the Hebrewes Chapter 2.11. ſaying: *He that ſanctifieth & they that are ſanctified are al of one, for which cauſe he is not aſhamed to call them his brethren.*

But in the ſecond, our benefit is greater than that in the feaſt of *Joſeph*: for he that in mercy waſhed his Diſciples feet, *John* 13. ſhall waſh all our faces at that day after our teares of ſorrow lamentation and woe in this world: for ſo ſaith the Lord of the great Day *Eſay* 25.8. *He will ſwallow up death in victory: and the Lord will wipe away teares.*

teares from of all faces; Then shall b
joy and gladnes, because Salvation an
strength and the Kingdome of our God
and the power of his Christ is come.

As for the third, it shall be a feast o
the best things: *Of fat things*, as th
Prophet *Esay* speaketh *Chap* 25.6. *an*
of wines, of fat things full of marrow
and of wines, on the lees well refined, an
the chearing up of the ghests shall b
as *Cant.* 5.1. *Eat. O friends, drink*
and make merry, O well beloved.

25 Now who would not willing
ly learne to dye, and that with com-
fort; when he doth but thinke upo
and call these things to remembrance?
And if the very remembrance thereo
bring comfort, what wil the enjoy-
ing doe? If we are somewhat moved
when we call to minde, that all know
God, all see God, all love God, then
what wil it be one day; to be joyned
with that celestial society to kno
with them, to live with them eterna
ly, to see with them, to love wi
them; what a joy is it consider th
joy of his most joyful day to all faith-
full

l beleevers in Christ Jesus, who shal
e quiet by Proclamation; *Who shall lay*
ny thing to the Charge of Gods chosen?
ow shall their hearts exult? Saying
ord we are not worthy to be ser-
ants, and thou makest us sons, nay,
eires, or coheires with thee of ever-
sting glory. A remembrance hereof
ould even take us from our selves.
Raise up thy selse, O soule saith S.
Austin, and think of that good which
ontaineth all good.

O sweet voice of the Son of God
ome ye blessed of my Father, receive the
ingdome prepared for you. To con-
lude, seeing that God hath prepared
a Kingdom for us, let us by the assi-
stance of his grace prepare our,
selves by *Learning to dye*,
to live in this his
Kingdome
eternally.

FINIS.